

# CA Frutfull

sermon of the moost Euan-  
gelicall wyter M. Luther/  
made of the Angelles  
vpō the .xviii. chapi.

of Mathew tran-

slated out of

h. laten *John Fry*  
in to Englyshe.



Printed at Londō in Pau-  
les churche yerde/ at the  
syngne of saynt Au-  
gustyne by Hugh  
Syngleton.

*Sum privilegio ad imprimendum solum.*

# History

Section of the wood of the  
Gothic style of the  
middle of the 12th century  
of the 12th century  
to the 13th century  
in the 13th century

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To his Christen frende &  
brother Henry Buoche  
the translator wyssheth  
abundaunce of grace.

**C**ulde wyshe eyther all  
me to be lerned in the un-  
derstandyng of laten, or  
elles lerned men moze  
diligent in translatyng to the vul-  
gare tonge suche thynges as our  
ignozaunte brethzen do not per-  
ceue, bothe for the readyng of  
many other excellēt boke in this  
tonge wyrtten, & namely of Mar-  
tē Luther, whose booke I iudge  
very expedient and also necessa-  
ry in Chrystes churche, bothe for  
the moſte ſwete conſolacions in  
them conteyned, & farther for ope-  
nyng of many myſteryes, moche  
conuenient to be knowen of eue-  
ry chryſten man. Amongest which  
other thys lytell boke or ſermon  
A.ii. made

made of the Angelles I haue py-  
ked out and translate for you (gen-  
till Henry) with what dexterite I  
can not say, truly of a good pur-  
pose & a studious mynd towarde  
you, to do you good, to thentent  
not only yt shuld be a testimoniall  
of my hart I beare vnto you, but  
also and moch rather an occasion  
whereby to encourage & styrre by  
thys propensite and forwardnes  
of yours so happely begonne, and  
godly continuynge / I wpll not say  
this autho: in all poynts to stand  
by ryght and absolutely, as in the  
sacramentes, but what humane  
wyter hath there ever bene but  
some defaute he hath left behynd  
hym. Also Peter was not w out  
his reprehension. In euery thyng  
the best is to be taken. Merely in  
this matter I doubt not, you wpll  
lyke hi well as he is worthy. Chri-  
stes grace with you. Amen.

At Stepney, Yours J. Fox.

# An homelie

of doctor Marten Luther  
made of the Angelles on  
Mychaelmasday bp:  
on the gospell of

Mathewe

h. xviij.



*John to my*



In the gospell this daye  
we heare Chyste make  
mencion of Angelles, for  
whom this present feaste  
of saynct Michaell was istituted,  
and not so muche for thys angell  
only saynct Michaell, nor the o-  
ther Angelles, but chesely for the  
honor of oure lord god the maker  
of all the angelles. And that not  
wout a great cōsideration. by cau-  
se it is very necessary in Chyistes  
churche a ryght knowllege & doc=

B.i. trine



ctrine of the Angelles to be a vngift  
christen mē. Whych thyng is also  
very profitable and byngyth no  
smalle consolation to know what  
is theyr office and dutye, no lesse  
then it is to know what is the offi-  
ce of a father, of a mother, of a ser-  
uant, of a mayde or any other such  
lyke. For yf so be it the office of e-  
uery person be not knowen preci-  
sly wherto he is called, & to what  
he is ordend, one shall medle with  
ones office & an other shall medle  
with an others, none knowyng  
his propre fūctione what he hathe  
to do, thus must nedes be that all  
runne in hepes, in tumultes, & in  
confusion to gether. Wherfore it  
is necessary that we knowe what  
the propre office and fūctione is of  
Angelles, to do. The ignorance  
wherof, byngith in many absurd  
cogitationes and fonde fables a-  
mongste christen peple, as we see  
planly

pl... i this feast, which hath ben  
a feast now many yeares full of  
Idolatrie bysides y vaine fables  
and feyned myzacles which haue  
bene brought in of the hyll Sar-  
gatus, that is called saynet micha-  
els mount. And of saynet michals  
letteres, with such lyke manifest  
foolyshe and tryflynge lyes spred  
through all the worlde, by reson  
wherof we haue fallen fro the wor-  
shipp of god the maker of all, to y  
worshyppping of Angelles, which  
he hathe created. Therfore we do  
not kepe thys feast but only for  
thys cause, to lerne & know what  
the Angelles doo, wherabout thei  
goo, and what is the charge wher  
unto they be assigned of god, to  
the entent that after we shal be cer-  
tesped & instructed in the matter,  
we shal begynne to render than-  
kes to god for his Angelles, so as  
we do thanke his maieste for ma-

B. ii. kyng

kyng of the sunne & moone, se-  
dyng vs peace, for gyuyng vs co-  
cord, for setting vs lawes, offi-  
cers, and for all oure other benefi-  
tes which he sendyth to vs & pre-  
seruyth, not that we do worship þe  
sunne or the moone, with such o-  
ther, but that we do marke and co-  
sidze the wonderfull worke and or-  
dinaunce of almyghtie god therin,  
& so in the sunne prayse him that  
made the sunne, glozifie him and  
worshyp hym. And so I say lyke-  
wyle of þe Angelles, that we must  
lerne and knowe theyr office, their  
dewtie, & function wherunto they  
serue, that in consydering & mar-  
kyng of this, we shall gyue than-  
kes to god, ascribyng all thys be-  
nefitte whole to god, so that all þe  
honor & glozy hereof may redoude  
vnto him, to whō it is only dewe.

¶ Therfore fyrst of all we muste  
know and be suered that there bee  
Angelles, not only good angelles



but also badde. There haue bene  
christen me that haue thought as  
the saduceys dyd, nother Angel-  
les nor spirites to be. And I my  
selfe haue herde some to play the  
saduces, which haue not bene a-  
shamed to blaspheme and to denie  
and thynke neither Angelles nor  
sprits to be. But a true christe mā  
ought not to doubt but that Sa-  
thā the deuyl is naturally an An-  
gell made, euen as saynct Mycha-  
ell is created an Angel. But their  
office & doyngs be much dyuers,  
for lyke as a noughty tirant hath  
autozrite and power as well as a  
good prynce, but the one abusith  
hys power to oppzesse his subiec-  
tes, & other vseth it as he shuld do  
to the preservation and cōmodite  
of his realme. So is it betwixt &  
deuyl and the good Angelle.

Besydese these men that thynke  
there be no deuylles. There be al-  
so

so other which not withstandyn, they  
beleue there be deuylles, yet do  
not thynke they be so neryghe,  
noz so soze agaynst vs, but whan  
they here any spekyng of the de-  
uylle, they imagine him an hun-  
dredth or a thousand miles off from  
vs. And so by reason we do not  
know noz cōsider how nyghe and  
redy the deuyl is agaynste vs at  
all tymes, ne can not perceiue so  
well y great benefites which god  
shewyth to vs by hys Angelles.  
Lyke as he which neuer felt death  
noz tasted the bytternes therof, cā  
not tell how pretious and swete is  
lyfe. And as he whiche neuer felt  
hūger, cā not iuge how good and  
pretious a thyng is bredde, noz cā  
not esteme the valow therof, so y  
man which euer thynketh the de-  
uyl so ferre absent from him, doth  
not greatly regarde the dayly pre-  
seruation of the holy Angelles of  
god,

goe, nor can not esteeme it accor-  
dyngly. But euery good chriſten  
man muſt thus thynke with hym  
ſelfe that he ſytteth in the myddelt  
of the deuylles, which w a great  
multitude incloſe him and beſege  
hi round about. And that Sathā  
is moze nere hym than hys coote,  
than his ſhirte, yea than his ſkyn  
and hys owne fleſhe, euermoze he  
is aboute vs, for vs to feyght w  
and to ſtryue agaynſte. That the  
deuyl is ſo nygh and redy aboute  
vs, that oure germayne prouerbe  
doth ſhewe and teſtifie, whoſe me-  
nyng is thys. Et nedyth not to  
paynt the deuyl vpon the doze, me-  
nyng therby ꝑ the deuyl is neygh  
ynough oure houſe, though he be  
not paynted at the doze. Therefo-  
re fyrſt of all we muſt knowe thys  
and ſo perſuade our ſelues, that  
there be deuylles, and that they be  
moze neghe vnto vs thā our chyce  
is



Pet. 5.

is to oure body. And thys I saynt  
Peter doth well testefye which is  
no lyer sayng, in the v.ca. Be you  
sober and be ware, for your aduer  
sarie the deuyl goeth aboute lyke  
a roynng lyon whom he may deu  
oure. These wordes were not  
spoken of no dronkerd, nor is no  
fooles bolte, as we be wonte to  
say, but they were spoken of Pe  
ters owne mouth by y<sup>e</sup> holy goost,  
nether in geest nor in sport, but in  
ernest as earnestly as he culde spe  
ake the. Be sober & beware sayth  
he, as though he wold say, do not  
so imagine with youre selues, as  
though your enemy were farre  
from you. Your enemy is a strōg  
and a perpetuall aduersary euer  
more agaynst you, w<sup>th</sup> all hatred  
and malice he can, whose porpose  
is nothng els but to dystroy you  
both body and soule. Where is he  
than wylt thou say, Peter telleth  
the.

the. He runnyth about the, sayth  
he/what doyth he, what entēdyth  
he runnyng about vs? Peter  
shewyth the, he sekpyth/sayth Pe-  
ter, whome he may deuoure. Here  
you haue the deuyl paynted in his  
colours. We hard befoze that there  
is a deuyl, here you see what a  
thyng he is, how malitious, how  
pestilent, and vexed agaynste vs,  
which euery day doth no thig els  
but studieth how to deuoure vs &  
to dystroy vs, this is all hys entēt  
& purpose, to worke oure dystruc-  
tion, euermore rūnyng about vs,  
with such hatred and malice that  
no man can expresse yt, euen lyke  
a rozyng lpon he ragyth a bout, &  
is to say/ what soeuer thou doest,  
whether thou thikyst oꝛ speakyst,  
oꝛ what so euer thou settyst vpon  
to do, other to begyn a thyng oꝛ  
to fynish any worke, the deuyl is  
euer pꝛesēt sekpyng all meanes and  
occasion

occasion to stoppe to trouble the, &  
to lett the. But fewe mē beleue it,  
for yf they dyd, they wold not lyue  
so securely & so carles as they do.  
And thys is the cause that we see  
all the world so full of stryffe, deba-  
te, hatred, enuey, pryde, couetous-  
nes lustes, and suche other vices.  
And yet how securely & how negli-  
gently men lyue, as though they  
had clene deuoured and cōsumed  
the deuyll. And here is to be vn-  
derstand that there be two sortes  
of men possessed with the deuyll.  
Sum be possessed bodely in whō  
we may planly perceiue the good  
wyl of the deuyll toward vs, as  
in Matthe. viii. What pleasure  
it was to him in punysshing the  
pooze miser not only with one de-  
uyll, but withe an whole hoste of  
deuylls. This is the good wyl  
he beryth toward vs. Is not this  
a poysoned and exceedynge malice  
that

Mat. 8.



thys. the wycked fynd beryth to mā  
kynde, in that we see hym so vex  
thys one spilly soule with so many  
thousand of deuylles. Forthermo-  
re we may se also sufficiētly, what  
mynde he beryth towarde vs, by  
suche possessed persons that ley in  
theyr monumētes. These w<sup>th</sup> such  
other exāples do well declare the  
myscheuous fury and the byrning  
hatered of the wycked spirite a-  
gaynst vs, whiche hathe no other  
desyre nor pleasure ꝑ he delyteth  
in, but only in our destruction, so  
that he may dystroy our bodies, &  
byrning oure soules to euerlastyng  
peryll. Secundarly there is also  
an other sort, of mē which bee pry-  
uely and spiritually possessed of ꝑ  
deuyll, as these which be entāgled  
with couitousnes with hatred, w<sup>th</sup>  
enuey, with lusses, and fylthy de-  
sires, with other lyke vices, and  
yet for al that lyue in such securite  
and

and so recheles as though the deu-  
yll were a thousande leges of, &  
had nothyng adoo with them. Yf  
any external grefe oz seknes shuld  
chaunce to oure bodyes, we rûne  
streyght to the phisition for his cû  
sell and succoze. But to seke any  
remedy agaynst oure inward de-  
seases, agaynste oure couitusnes,  
our malice, our enuye and such o-  
ther mo, to seke remedy I say a-  
gaynst these that we may lerne to  
refrayne oure synfull lyuyng, he-  
reof we passe not a buttê, no? ons  
do mynde any suche thyng. And  
why so? bycause no man wpll be-  
leue that the deuyll is so nye and  
euer aboute vs. Therfore let vs  
lerne as I sayde, and consider dy-  
ligently what maner a thyng the  
deuyll is, how fears, howe mali-  
tious, how myghty, howe suttell  
and crafty he is, what power he  
hath to hurt both body and soule.

He

He bringeth in to our soules false  
and erroneus doctrine, desperatiō  
fylthy despyes w other lyke, and  
all to plucke awaye our fayth frō  
vs, and to caste vs in to infidelite  
and wauetyng, oꝛ els to put in to  
our myndes cold fylthy, & bayne  
cogitations, that by that meanes  
he may caste vs in to securite and  
necligens. I knowe yt and dare  
speke it by experiēce, foꝛ oftymes  
I do sensibly feale the deuyl stop  
pyng and lettyng my cogitattions  
my purpose, and my laboꝛs. I cā  
not doo and fynish all thynges so  
as I wold, by the reason he stop  
pyth me and hyndꝛeth me. Many  
tymes yt is my mynd to do thiges  
with moze feruent study with mo  
re hede and diligence than I doo,  
but by the reason of his impedimē  
tes and stoppes of the deuyl I cā  
not imploy my matters so always  
with such perfection as I wolde:

So



So than after that he hathe thus  
possessed the spirituall mynde of  
a man, than after he doth also in-  
fest and dothe nō the body other  
with pestilence, with famyn, with  
warre, with slawghter, or with sū  
calamire or other, which he hathe  
an infinite sort. All these myschp-  
ues dothe the deull styre vp, he is  
only the worker of all these euyls.  
One bryketh hys legge, an other  
is drowned, an other doth murder  
an other comitteth aduoutre, and  
so forth. Who is the doer of all  
these, who is the motioner and y  
leder to all these? Who but only  
the deuyll? And thys all we per-  
cetue, we see yt with our eys, we  
feelee yt with our handes, and yet  
negligently, howe secuerly w out  
hede or drede we lyue? And what  
is y cause of this? Truly nothing  
els but as I sayd, bycause we ima-  
gine the deuyll to be farre frō vs.

But

But we farre deceiue oure selues.  
For sothe he is harde by the, and  
is ouer thy head, & is aboute the,  
and about all men. And thys god  
wyllyth and doeth suffer it to be,  
by this meanes to kepe vs in fe-  
are, that we beware & take heede  
to our selues, and that thzough ne-  
cessite of suche greatt perylls we  
shuld be dzyuen to flee to our lord  
god for succoure. yf there were no  
deuylls, truly we shuld be colde,  
negligent, slacke, secure omisse w-  
out all care and feate. And yet for  
all thys, for all thysle wyckyd spi-  
rittes aboute vs, for all these ca-  
lamities & vexationes, for the wret-  
chednes and miseries, for all these  
euyls & displeasures that we haue  
God can skarshly dzyue vs to call  
vpon hym, to flee vnto hym, and  
to crye for succoure. O father of  
heauen, Come helpe vs, and deli-  
uer vs, than what wold we doo yf  
there

there were no deuylle at alle  
Therefore principally and fyrste of  
all we must vnderstand and knowe  
that we lyt not here in the myddle  
of roses, or in a gardē that is safte  
and suer from all perilles and de-  
ceptes of our ennemies. If the de-  
uyl dyd seduce Adam and Eue in  
paradise, also yf he trobled so ma-  
ny other good men and childre of  
god. Moreover yf he dyd not spa-  
re to tempte Chyriste himselte both  
god and the sonne of god, thynke  
not thy selfe so suer nor so well de-  
fensed, that he wyl be affrayd of  
the. Therefore lett vs pray vnto  
god diligently and feruently that  
he wyl gyue vs grace to be ware  
and to take hede of oure selues a-  
gaynst the craftie assaltes & sugge-  
stion of the deuill, & he cast vs not  
in disperation or incredulite. At  
the generall counsell kepte in the  
cette Augusta how he went about  
all



all that he myght possibly, to w  
draue vs agayne from oute true  
fayth, & to bryng vs agayn in to  
our olde errors. So & yf hys pur-  
pose had prospered and gone for-  
ward, he wold also haue wrought  
more myscheyf in styrting vp bat-  
taylles, and bloodshed, & cumu-  
tes among y<sup>e</sup> people. But we must  
knowe thys moreouer y<sup>e</sup> thoughe  
there be neuer so many euill spi-  
rittes agaynste vs that worke vs  
sorrow, yet be there many moo  
good Angels agayne which stop-  
pe and lett the pourpoie of these  
wycked syndes, kepynge and de-  
fendynge vs agaynst them. The  
wycked spirites do nother slepe  
nyght nor daye, euer watchynge  
and studyenge howe to brynge in  
Idolatrie, & so to cast oure soules  
into perpetuall distruction, and  
then after to do sum bylany to our  
bodies, to oure goodes, or good

C. i.

name.

name: So vnles that God agayn  
had other rulers, & an other kyng  
dome, in the whiche were other  
moze valiant spirites than these,  
truely the deuyl wolde neyther  
leue vs wyfe, chyl dren nor house  
standynge, not the momente of an  
hower, but wolde dystrope, wolde  
ouerturne, confoude, and abolishe  
all together: suche malyce and ha  
tred he hath agaynst mankynde,  
that by his good wyll thou shul  
dest not haue one foote of ground  
to stande vpon. And it greueth hi  
euyl that thou haste thyne eyes,  
thyne armes, thy legges, and o  
ther of thy lymmes / & yf he myght  
haue his wyll and God wolde so  
permytte hym, he wold denumne  
the of al, yea and not leaue the one  
cowe, or an oxe, or a horse to helpe  
the with, fynally yf that he were  
suffered to worke his pleasure he  
wolde not suffer not so moche as  
a stafe

a safe to stande in his place, ney-  
ther any man to continue his lyfe  
the space of halfe an howre. Ther-  
fore where as these thinges do not  
so com to passe, and where as thou  
seest kyngdomes, and common  
wealthes to remayne and stande  
whole in theyr ryghte forme and  
state with out any suche perturba-  
cion, where as thou seest any cat-  
tell, shepe, or oxen to lyue, or any  
suche thyng which doth seruyce  
to man (which thyng greueth  
the deuyl soze for he can not abyde  
any thyng to be safe that perpe-  
neth to man) be that mayst thou  
well perceyue that there is a moze  
strong and moze valiant a power  
ordayned of God, for to preserve &  
defende vs agaynst so wycked and  
furious maladies of our enemies.  
Also where thou seest any good  
man to lyue in fayth and feare of  
God which fauer and loue the  
C.ii.                      gospel,



gospell, by that thou mayst well  
perceyue and knowe that there is  
an other power ordained and set  
vp of God agaynst the deuyl to  
withstand and resiste & to brynge  
to nought his workes and his  
subtlyties. For marke well the  
wordes of saynt Peter/ he calleth  
hym our aduersarie so infuse and  
bered agaynst vs sekynge about  
lyke a royrng lyon whom he may  
deuoure. Then howe can he with  
his good wyll suffre any thyng  
to remayne whole or safe? wher-  
fore seynge the deuyl is so prompt  
and so redy to hurte vs by all the  
meanes and occasions he can, and  
yet is put so ofte besyde his pur-  
pose (by reason that God doth so  
stoppe hym throught his holy An-  
gels) thou oughtest therfore euer  
to gyue thanks to God, that thy  
wyfe and chyldren do lyue & that  
thyne house is not plucked ouer  
thyne

thyne heade. For our defence, our  
strength were nothing to the de-  
uill. If there were nothing in him  
but only his malice and his will  
to hurt vs, yet were not we able to  
resiste the same. But now besydes  
this malicious & set will agaynst  
vs, in this also he preualyth and  
passyth vs, in wyl, craft policie,  
and subtilte, wherei all y<sup>e</sup> saynctes  
be nothing to be compared with  
him. He hath the scriptures at his  
fingars ende. He knowyth all the  
bible better than all Paris or Co-  
lonte. Whosoever dothe enter in  
disputation with him is quicly o-  
uercome, there is none in y<sup>e</sup> world  
able to holde argumētation with  
hym. Besydes this suche is his  
myght and power, that all myght  
of men and power of all the world  
is nothing in cōparyson. Set all  
the turkes, all the emperours, all  
the rulers, kynges, and princes,  
in

in all the whole worlde to gether,  
he is able to distroy them & blow  
them downe with turnynge of an  
hande. The cause nowe why he  
doth not so, & he doth not dystroy  
all thinges after his mynd & wylle,  
yt is throught the benefyte and the  
preseruacion of good Angelles  
which do resist and withstaund hym  
that he can not so exercise hys ty-  
ranny as he wold. And so for this  
purpose be the Angelles ordered  
to withstande the deuyl & to kepe  
hym short. Euen lyke as a good  
prince hathe hys officers vnder  
him, such whom as he apoyntyth  
and setteth ouer his countres and  
cities, agaynste theues and mur-  
derers. And yet though the same  
officers take neuer so muche hede  
ouer the kynges subiectes, yet can  
they not chuse, do best they can, but  
sūme these or other wylle come in,  
and do some robbery / whereby we  
may



may wel perceiue, that the theues  
mynd and good wyll is to do mo-  
re, yf he myght be suffered. And so  
is it here in lyke maner. God some  
tymes doth gyue some permission  
to euyl spirittes, but yet he hathe  
hys good Angelles agayn, for to  
kepe vs and defende vs agaynste  
fury and violence. Thus euery  
pynce, euery citelyn, euery hous-  
holder, brefuely euery chysten mā  
hathe hys good Angelles assigned  
vnto hym, for to saue hym and to  
p̄serue him, as Ch̄ist testyfeth  
in the gospell saynge. Theire An-  
gelles in heauen do see the face of  
my father which is in heauen.

These wordes verely do well de-  
clare the great and merue!ous re-  
gard, loue, & tenderneſſe that god  
hath vpon vs. And these wordes  
shulde diligently be shewed & bet-  
ten in to childre, that they myght  
learne and know the office of An-  
gelles,

gelles, and accept theyr benefite,  
and gyue god thanks therfore.  
The deuyl is a greate enemy to  
all childzen, and yt greuyth hym  
much whā he seyth them be bozne  
in to the world, to grow vp and to  
prosper. And for this cause dothe  
he many tymes fcey women great  
with child and doth caste them in  
to feare. Now be yt good Angel-  
les be p̄sent and redy to succore  
and kepe them that they take no  
harne. These thynges be p̄eue  
and p̄euely done that we can not  
see them w our eys. In lyke ma-  
ner as he possessyth men p̄euely  
and after a secret fashyon, as whā  
he byngyth a mans mynd to co-  
uetyusnes, he puttech in to his hart  
this perswasion & he makyth hym  
belcve he doth it for an honest pur-  
pose, for the necessitye of hys lyfe,  
to prouyde for hym selfe & for hys  
housholde, & so thynkyth he doth  
very

very well, and y<sup>e</sup> deuyl to be ferre  
from hym. Thus doth the deuyl  
possesse these couptus persons so  
preuely, that they can scarcely per-  
ceiue him in theyr mynd, much les  
can they see him with theyr bodely  
eyes. And so doth he also blynd and  
wyche oure prynces hartes, put-  
tyng in to them this perswasion &  
thought, that they wage battayle  
agaynst other prynces, nother for  
hatted, nor enuye nor for any reue-  
gans or hastynes of theyr mynde,  
but only for a ryght quarell, for  
Justice and peace. This is theyr  
pretence where w<sup>ch</sup> they cloke theyr  
tyranny & grefe or grouge of theyr  
mynde. And these suggestions of  
the deuyl, yet seme to them to be  
honest and very Just quarelles.  
They thynke nothig les th<sup>an</sup> these  
cogitations to come of the deuyl.  
And lyke as the euyl spirit dothe  
preuely & inwardly possesse a mā.  
so



so do the good Angelles also pre-  
uely & secretly minister their helpe  
and succore. And lyke as the euyl  
spirit castyth in hys furpe dartes  
preuely in to the hart of man, so  
lykewyse haue the good Angelles  
agayn they? good & holsum dar-  
tes to cūfort vs with. And whan  
so euer the euyl angell doth tempt  
vs, they be euer redy to stope him,  
& defende vs speakyng thus vnto  
vs in our hartes. Not so. Not so.  
Muche lyke as yf a mā shuld falle  
in to a depe water, and be in the  
ioperdy of drounig, a other shuld  
runne to take by the hande and to  
drawe him out of the water. Eue  
so do good Angelles to vs, pluc-  
kyng vs bace, and callyng vs a-  
gayn, sayng thus inwardly in our  
hartes. Thou must take heede of  
that. In no casse thou must do so.  
It is uot meet no? lafull so to do.  
And thus do the good Angelles  
helpe

helpe vs, & stope the deuyl, that  
he take not our fayth from vs, nor  
haue his purpose of vs. Therfore  
we vse to say, and it is well sayd.  
Thou haddyst a good & a trusty  
Angell to kepe y this day / where  
by is signified, that no wytt nor  
powre of man could turne awaye  
that euyl and myschefe, vnlesse  
the good Angelles had ben redy  
with theyr ayde and custodie / vn-  
lesse that they had espyed out and  
throwne downe the ingyns, Decey-  
tes, and craftes of the deuyl, thou  
shuldest other peryshe myserable,  
or elles shuldest be brought in to  
sum great calamite. And this is  
that we meane whā we say: Thou  
was blessed this day and kepte of  
a good Angell: and so it is trewe:  
for vnlesse y good Angelles shuld  
preserue vs, all kides of wretched-  
nes in the world shuld lyght vpon  
vs, throught the procurement of  
the

the deuyl: wherfore let vs lerne to know, and thankfully to accepte, this hye office and benefytt of the holly Angelles. Also lett vs lerne this, that the wycked angelles do worke and go about nothyng els, but only howe to hurt vs to bere vs, & to byrnyng vs in to all troubles he can. But lyke as these euyll angelles be allways redy to harme vs, so be y good Angelles agayn euer redy to helpe vs, that we forsake not the truyth, but cōstantly stycke to yt, and that we haue and kepe our lyues, our bodys, our wyffes, and children, breuely, all that we haue, sayffe & whole, from the hurtynge of the deuyll. Thus the cause then why all the worlde is not sett on fyre, all is not caste in heepes, that any cities, any cōmen welthes, any realmes, any byllages, be not destroyed, caste downe and ouer thrown, all thys comyth



comyth thzough the helpe and ke-  
pyng of þ holly Angelles. These  
good Angelles be much moze pru-  
dent, polityke, and wittie thā the,  
wycked spirittes bee: by reaso that  
thei haue a glasse to loke in, which  
þ wycked spirites haue not. This  
glasse is the face and the fruition  
of the father almyghtie. Forther-  
moze the good Angelles be much  
moze of power thā other angelles  
be. For they be euer in pzesence &  
in seruike w hī that is almyghtie.  
Wherfoze let vs gyue euerlasting  
thankes vnto God for these tu-  
tozs, suche ministers, and potesta-  
tes which he hath ozdened for vs,  
to kepe vs, and to pzeserue vs in  
all places, which thinge they doo  
bothe diligently and gladly.

Furthermoze we muste vnder-  
stande also, that these angelles be  
not to be woꝛshypped, noꝛ muste  
we put oure truste in them as we  
haue

haue done in tymes paste, for we  
fynde in scryptures that they ne-  
uer wolde suffre them selues to be  
worshypped, but euermore haue  
gyuen that honour onely to God,  
They prayse and laude God and  
thancke him that they were made  
for vs. For as I sayde they be spi-  
rites made and created of God on-  
ly for this to serue vs and to helpe  
vs: Lyke the same maner we pray-  
se and thanke God, that he made  
this comfortable sunne for vs, the  
moone, wyne, bread, and all other  
maner of thinges. Euen lyke wyse  
ought we to offer vp to hym im-  
mortall thanks for his good An-  
gelles, and sumtymes amonge to  
bust out with some suche prayer/  
thanks and prayse to the, heauen-  
ly father, for that thou doest de-  
fend vs, kepe vs, and gouerne vs  
so diligently throughe thy holly an-  
gelles, & that thou hast opened  
suche

such powers and so myghtie princes ouer vs. &c. So whan thou grypt god thankys after this maner I thynke thou doyst prayse & worshipe the Angelles sufficiētly. Nowe to proue that the Angelles be suche maner of spirittes as we haue shewed, it is euedēt in many places of the scripture as in Luc. the xii. where þe Angelles apering to the Shepperds & shewyng them the byrth of Christe, dyd syng the goodly songe *Gloria in excelsis deo et in terra pax hominibus bona voluntas.* That is glozy be to God aboue, peace in earth, good wyl amonge men. It is a prouerbe amongst vs. As the hart thynkyth, so the tonge speakyth. And so here, the Angelles speake and desyre the honour and prayse of god: then that we may see theyr hart and good wyl to vs ward, they pray next that peace be in earth: for yt greuyth them nothing moze whan they see suche



warres, & battayles among men,  
whē thei se any calamite oꝝ distruc-  
tion among vs, when they see any  
house bꝛenne, oꝝ a mans ore dye:  
Foꝝ theyꝝ nature and harte is no-  
thyng elles but peace, and ther-  
foze all theiꝝ wylle and pꝛayer is  
to haue peace, quyetnes, health, &  
goodnes to all men: the deuylles  
nature is this, and this is all hys  
endeuer to plucke men from god.  
Contrarywise the good Angelles  
do euer seeke and couitte that we  
shuld honoure god and loue hym.  
The deuyl is our aduersary, and  
therfoze nothyng doth greue hym  
moze, then whan he seyth vs be in  
peace. Agayn ȳ āgelles doo wishe  
and reioyse in nothyng moze, then  
whan they see the worlde bent to  
peace & concoꝝd: other els yf there  
be no concoꝝd, yt is our owne faut  
we cā blame none but our selues.  
Foꝝ god can no otherwise debate  
and

and restrayne oure wantonnesse,  
hedynes, & our malicious nature.

The thyrde thyng that the An-  
gelles wythe for amonge men, is  
good wyll, that is to say, that they  
wyll take well in worth what so-  
euer God sendeth other good or  
badde: And that they wyll humb-  
ly submit them selues to the wyll  
of God, and euery man be content  
with his state and fortune, taking  
his crosse patiently what soeuer  
God sendeth. Here in these scriptu-  
res you se the Angelles descrybed  
vnto you of an other sorte, thā the  
sophisters and scoole men haue  
taught you in tymes past. As whe-  
re I haue shewed you howe. S.  
Peter hath descrybed the deuyll,  
where as he fyrst calieth hym our  
aduersarie, and after ward payn-  
teth him in his colours, notefieng  
hym to walke about lyke a roying  
Lyon, sekynge whom he maye de-

uour. By these wordes of S. Peter, you maye se hym moche moze playnly and lyuely paynted vnto you, than yf I shulde dyspute and muse with my selfe neuer so long, what an head or nose he hathe, or whether he hathe suche clawes or not as we paynt him to haue. And yf thou wylt se the trewe & playne fygure of the deuyll, I magyne w<sup>th</sup> thy selfe suche a maner of a man that is all wycked, all gyuen to noughtines, malicious and full of rākoze, of a mischeuous mynde and stomacke, craftie, sottyll, Deceptefull, all set to hurte and noye men. And so shalt thou se the true propozcion and fisnamie of the deuyll. On the cōtrary syde the good angels is nothige els, but a mynd or an hart which is perfyty good and louyng. As yf thou couldyst fynd or woldyst imagine with thy selfe such a person, which were all  
nothyng



nothyng els but swetenes, good-  
nes, cumlynes, and fryndlynes,  
whose mynde and stomake were  
most meeke most gentyll, most her-  
tie, and kynd, symple with out all  
fraude or gyle, of mooste supzeme  
wisdom & knowlege. And so shal  
thou haue the very shape and ima-  
ge of a good Angell. wherfore ha-  
ue they their name gyuen to them:  
for this worde angell in greke is  
that whiche we call in englyshe a  
messenger or an embassadoze, by-  
cause they be sent of God. The  
scripture dothe not gyue them  
theyr name, of their nature or sub-  
stance wherof they be made (saue  
only that it callyth them spirites)  
but it gyveth them theyr names  
of their office and ministry. And  
therfore we cal them angelles, not  
as concernyng theyr substance or  
nature wherof they be created, but  
as concernyng theyr office which

they be appoynted to. wherfoze  
we ought to loue thys name An-  
gell, and to make much of it. Tru-  
ly I am greatly dellyted with it, I  
can not tell what other me be, and  
do embrace it with all my hart.  
Nowe yf they be the messyngers  
and embassadours of oure lozde  
god, then what thynge do they, or  
wherfoze doth god send them: an-  
swer thou agayn. They do gouer-  
ne vs, they kepe vs and p[re]serue  
vs: for that cause be they sent, and  
that is theyr office to do, to acco-  
plesse the commaundement of god  
that is gyuen them to do: that is:  
to stoppe the woꝝkes of the deuyl,  
to turne away euyl chanches, that  
houses or streetes be lett on fyre,  
that our catell be not deuoured of  
wyld bestes, that me eschape drow-  
nyng with such lyke thynge. Al-  
so the euyl spirit hath his name,  
and is called the deuyl, that is,

an

accusat oꝝ a damner: foꝛ that is þe  
nature and all the study of him, to  
accuse, to blame to damne oꝝ per-  
uert, to make the worst of euery  
thyng that we doo. He is called al-  
so an Angell that is a messynger:  
but an yll messynger & a wycked.  
And well the greycians haue gyue  
hym this name Calumniator, that  
is to say in oure engleshe tonge a  
deprauer of euery thyng, foꝛ a de-  
prauer properly is he which dothe  
slandrously accuse, depraue, and  
faulpe that thyng that is faules:  
wherin this wycked spirit passeth  
and excellyth all, such thynges as  
god dothe teach & commaund vs  
thoo thynges he corruptyth, de-  
prauyth & expoundyth them other  
wise thē they bee. And this feyt he  
first practised in paradise, in the  
first creation when god cōmaun-  
ded we shuld not touche noꝛ taste  
of the tree that grewe in the myd-

dyt



best of paradise. How craftly & per  
uersly he expounded the worde of  
god. Do you thynke, sayd he, that  
god dyd forbyd you to eat thys.  
No you shall not dye: thus he tur  
ned the trueth in to a lye, & made  
god a deuyll: the same thyng also  
he practiseth dayly in oure consci-  
ences when he creepeth in and har-  
denyth oure hartes, he maketh  
them so secure with out all remo-  
se and feare as though they had  
neuer synned in all theyr lyfe: the  
same he practised also at the gene-  
rall counsell in the cytie Augusta,  
in hys bysshoppes and prynces.  
But then most chesly he playeth þ  
part of a deuyll, and a depzaue,  
when he recyteth vp to good men  
all theyr synnes, and makyth them  
much moze greuous than they be.  
In thys poynt he can so depzaue  
and fauty all thy doctrine and all  
thy lypnyng that he wyl make the  
abhoze

aboyre thy selfe, and bewaple that  
euer thou couldst leeter in the  
boke. This is the very poynt and  
practise of the deuyl: thys is the  
worke and the only studdy of that  
wycked spirit: to peruerte and cor-  
rupt thynges though they be ne-  
uer so good. Contrarywise agayne  
the good Angelles, do take all  
thynges to the best, expoundyng  
euerp thyng in the honest parte,  
do comfort vs, do prouyde for vs,  
do ayde vs, do defende vs, & teach  
vs. These thynges ought we to  
consider and to gyue god thanks  
therfoze with all diligence, and e-  
uery daye that we ryle, to make  
some suche prayer vnto god, as  
thys. O father of heaue, I beseeche  
the, that thy good angell may be  
with me thys day to kepe me, to  
gyde me, to gouerne me, to pzefer-  
ue me and teach me et c.

Of the great diligence and mynd

of

of the angelles toward vs & oure  
helth, we haue a goodly example  
in the booke of kynges, where as  
Elezeus the prophet dyd shewe to  
hys minister great fyerre hylls  
whiche were set full of charettes  
and horseme, by the which syght  
he perceiued that his enemies were  
not to be feared whan there were  
many moo Angelles and muche  
stronger than hys enemies were.  
Truth it is y<sup>e</sup> the good Angels be  
moch more redy and glad to helpe  
and further vs then the wicked spy-  
rites be to hurt and hyndre vs.  
Besyds that there be many moo  
good Angelles than there be yll:  
the good Angelles be euer suer &  
diligent to do that which is com-  
maunded them, that is, they kepe  
& defende vs both truly & careful-  
ly: wherfore though the deuyl be  
neuer so sett to hurt or to destroy  
vs, & though he rose neuer so soze  
agaynst



agaynst vs, yet be the good angel  
les muche moze diligent to assiste  
and defende vs, breuely, be euer  
moze tender and carefull ouer vs,  
with theyr redy seruite to do vs  
good. Whys we ought to lerne  
and know/ for that shall cause vs  
that we shall not be so secure and  
so sloge in oure selues, but be  
moze circumspect and better loke  
about vs and that we shall lerne  
the better to beleue and trust in  
god, whan we knowe that we ha  
ue many moo good Angelles of  
our syde the deuylls agaynst vs,  
and be alway of good chere and  
comfort in all our affayers, in all  
oure afflictions, trobles, and ad  
uersytes, sayng with the prophet  
Elezeus: we haue many mo war  
ryers on our part, than enemyes  
agaynst vs. And so shall we ouer  
come the deuyll, as Elezeus dyd  
ouercome his enemyes, beyng bli  
ded

Ded in the darknes of theyr mynd,  
and we haupng oure eys seyght  
shall byng in oure sowdiers in to  
the citie of theyr aduersaris/as we  
rede that Elezeus dyd in the same  
chapter. These examples be wryt-  
ten for vs, & we shuld prayse god  
and gyue hym thanks, for that,  
that he hath so appoynted for vs  
suche an host and an armie of hys  
holly angelles for oure defence and  
safete, so that yf one angell be not  
ynoughe, there shulde thousands  
be redy by and by, so as we se here  
in Elizeus, for whose only cause so  
many thousands of holy angelles  
dyd shew themselves & dyd mustre  
before hym, redy at all tymes to  
succour him whan nede shuld be.  
The very same thig we se in Luke  
where fyrste one angell came and  
shewed the byrthe of Chyste, but  
sone after there was a multitude  
of the armye of angelles, syngyng  
with

with that one angell. et.c. Suche  
a multitude and a whole armie of  
good Angells there be that God  
hathe apoynted for oure soccoure  
and sauegarde.

Wherfore yf we vse to thanke god  
for tempozall peace, for good ma-  
gistrates, & officers, and for suche  
other worldly comodites. Than  
how muche more ought we to gi-  
ue god prayse and thanks for his  
goodd angelles whych he sendyth  
to helpe vs, not only in bodely &  
external thiges, but also in al our  
spirituall affayres. For why they  
do both cōfirme our fayth in god,  
and also kepe vs in y<sup>e</sup> feare of god:  
so they<sup>e</sup> keepyng and goodnesse it  
is, that where we see one man dys-  
stroyed by the craft and tēptation  
of the deuyll, we see a thousand  
and a thousande sayued agayne.  
Truly moo men there be always  
that lyue, then that dye. Therfore  
where



where thou seest any Cytie, any  
towne, any house sayffe or stādīg,  
there mayst thou perceiue, ȳ good  
angelles be there to stoppe the e-  
uyl spirites that they distroy them  
not. Thus allways we see and  
proue by experience, moze good-  
nes, thā euyls to be sent vnto vs:  
As we see in a bryghte daye/ the  
sonne to shynne much moze cleare  
and lyghtsome, thā the blackenes  
of the night tyme is darke. Thus  
doth god make vs to see his bene-  
fytes and good turnes, which he  
bestowyth vpon vs thzough hys  
holly angelles, for to comforte vs  
and confyrmē vs with all, that we  
may vnderstand by that meanes  
the wonderous decepts, subteltes,  
and damages of the deuyl, to the  
entent that we allways shuld stād  
in feare, and awe, and neuer to be  
secure and negligēt in our selues.  
Therfore lett vs lerne thys well,  
and

and bett in also to oure childezen,  
that they may lerne thus to cōfort  
and strengthen them selues with  
the ayde of they? good āgelles, &  
so that they may lerne to feare the  
Deuyll. And in thys maner they  
owght to be brought vp with lyke  
information as this, o? such other  
lyke. My child thou must not  
take the name of thy lord in vayne:  
thou must not backbytte thy neyg  
boure: thou must not name the de  
uyll, no? muche haue hym in thy  
mouthe, fo? he is att hand in eue  
ry place, and is hard by, & about  
the wher soeuer thou goest, vn  
les thou take hede, and feare god,  
and employ thy selfe to goodnesse  
and vertue, he wyl other cast the  
in the water to drowne the, o? els  
he wyl be suer to do the sum great  
myscheffe o? other. And agayn lest  
they shulde be brought in to to  
much feare of him o? to weakhar  
ted

ted in them selues thereby. These  
wicked spirites, My sonne, as I  
tolde the, be allways about the, &  
greatly desyrous to nory the some  
way or other, but our lord god  
hath ordered good angels agayn  
an infinite numbze, and they be euer  
redy at hande, yf thou be a good  
and an obidient child, to kepe the  
and pzeferue the. what so euer the  
deuyll goyth about, other to caste  
the in the water to drounde the, or  
to fraye the in thy slepe, or to breke  
thy necke, et c.

Moreouer in so much as we must  
feyght and warre with the deuyll,  
it is requisyt that we shuld know  
fyrst what he is and how myghty  
he is. No man can campe well w  
the enemye whom he knowyth not.  
Now what maner and sorte he is  
of I haue shewed you, before. Al-  
so I haue shewed you, howe he is  
a spiritt whiche neuer restyth nor  
ceasyth,



ceaseth, whose laboure and study is  
nothig els but to disturbe þe peace  
of the world, to brig in bataylles,  
to styre vp insurrections, stryf and  
seditions, to make tumultes, and  
confusion amongste men: he can  
not rest nether can he wyll well to  
no man. It greuyth hym I dare  
say that I make this sermō now,  
and soze it goeth to hys hart, no-  
thyng moze, yea it greuyth hym þe  
my lyfe indurpeth a quarter of an  
ower: he hath conspired and leped  
wayte for my death, and at lēghth  
wyl dyspathe me. But what  
shuld I doo? Truly nothyng els  
but stycke only to the word of god  
and pray. O father of heauē, thou  
seyst and perceiuyste what the de-  
uyl goeth about, send downe thy  
good Angell, to stoppe hys wyc-  
ked purpose þe he haue no power  
in any thig to hurt any body, but  
to the health and euerlastyng sal-  
uation

uation to my soule. Amen. Thus  
ought we in lyke maner to comēd  
our selues to god euery day: thus  
we ought also to informe our chil  
dren, & they may lykwise lerne to cō  
mend them selues to god after the  
same maner. And so whan we do  
instruct our children thus styll ac  
customyng them to the same, they  
may turne to good men, and lerne  
to feare god. Lykwise as children  
do hange of theyr parentes, sub  
iectes of their magistrates, hauig  
all theyr succoure and proupyng  
by them: so do we hange of the an  
gelles, to whom god hath apoynt  
ed all the promise and custodie  
ouer vs. And so by that reason &  
god hath so apoynted his angel  
les, to see to vs and succoure vs,  
we may well vnderstand that we  
haue a perillous enemy about vs,  
euer redy and laboryng to destroy  
vs. For els what nede we & ayde  
and

and costodie of so many Angelles,  
vnlesse we were in great daunger  
of strong & myghtie aduersaries:  
wherfoze it is our ptes euermoze  
to gyue thākes to god, and to say.  
O heauēly father the father of all  
gentylnes, thanks, prayse, and  
gloze be to the, for that, & through  
the strenght and succour of thy An=  
gelles I am able to withstand all  
the wicked spirites, whiche not=  
withstanding of myne owne pow=  
er, am not able to withstande the  
weykest one of them, no though  
I had an hūdzeth thousād mē mo  
to helpe me. Also that not wyth=  
standynge myne enemy is so pas=  
sying crafty & subtile, that I haue  
not one droppe of craft where & he  
hathe a whole seefull: yet through  
the protection and custody of thy  
holy angelles, he hathe no power  
to do me any wrong oz vilany.

My pooze wisedome, thoughe it

E. i. yet



pet but very smalle, and symple,  
Dothe confound the hye and great  
wisedome of his, and all through  
thy mere grace & the help of thy ho  
ly Angelles, my Lord God Amen.  
And so thys is the glory of oure  
Lord God, that he declaryth and  
settyth forth his glory, his wido-  
me, his power, in our vnablenes,  
in oure foolyshnes, and infirmite.  
This honoꝝ is only dewe to him,  
that he is a god of might, power,  
of heyggh wisedome, and infinite  
goodnesse. And that thing he well  
declaryth, in that, that he sendyth  
vs hys helpe and defence by hys  
holy Angelles, so that we be able  
to stand agynst al the mayne host  
& armye, all the proude garde of  
the wycked Angelles aboue, to  
ouercome them, to ouerthrowe  
them and gloriously to triumphe  
vpon them. Chyste Iesus vouch  
saue euermore to be w<sup>th</sup> vs al with  
his

his helpe and powre. Amen.  
Praise be to God for ever  
Amen.

C. 34. C. 31

10

21

31

41

51



K.E.  
THE

excellent Cōmedie of two  
the most faithfulest friends,  
Damon and Pithias.

¶ Newly Imprinted, as the same was shewed before  
the Queenes Maiestie, by the Children of her Graces  
Chappell, excepting (only) the Prologue which is  
somewhat altered for the proper vse of them that here-  
after shal haue occasion to play it, either in priuate,  
or open Audience. Made by Maister EDWARDS,  
then being Maister of the Children.



Imprinted at Londō, by Ri-  
charde Iones: dwelling neere vnto Holborne  
Bridge, ouer against the signe of the Faul-  
con. Anno 1582.

THE

excellent Comedie of two  
the most faithful friends  
Damon and Pyrrhus.

Newly improved, as the late was, and before  
the Quines of the year of 1611, in other Quines  
Cappell, and in the year of 1611, in the  
year of 1611, in the year of 1611, in the  
year of 1611, in the year of 1611, in the  
year of 1611, in the year of 1611, in the  
year of 1611, in the year of 1611, in the  
year of 1611, in the year of 1611, in the



Imprinted at London, by Ri-

Charles Jones: dwelling near unto Holborne  
bridge over against the gate of the Strand  
Anno 1612.



# The Prologue.



**O** Neuerie fide, whereas I glaunce my roting eye,  
 Silence in all eares bent I playnly doe espie:  
 But if your egre lookes, doe long such toyes to see,  
 As heretofore in Commycall wise, were wont abroade to bee:  
 Your lust is lost, and all the pleasures that you sought,  
 Is frustrate quite of toying Plaies. A sudden change is wrought  
 For loe our Authors Muse, that masked in delight,  
 Hath forst his Penne against his kynd, no more such sportes to write.  
 Muse he that lust, (right worshipful) for chaunce hath made this change,  
 For that to some he seemed to much, in young desires to range:  
 In which, right glad to please: seeing he did offende,  
 Of all he humbly pardon craues: his Pen that shall amende:  
 And yet (worshipfull Audience.) thus much I dare aduouche.  
 In Commodies, the greatest skill is this, rightly to touche  
 All thinges to the quick: and eke to frame eche person so,  
 That by his common talke, you may his nature rightly know:  
 A Royster ought not preache, that were to straunge to heare,  
 But as from vertue he doth swerue, so ought his wordes appeare:  
 The olde man is sober, the younge man rash, the Louer triumphyng in ioyes,  
 The Matron graue, the Harlot wilde, and full of wanton toyes.  
 Which all in one course, they no wise doo agree:  
 So correspondent to their kinde, their speeches ought to bee:  
 Which speeches well pronounst, with action lyuely framed,  
 If this offende the lookers on, let **HORACE** then be blamed,  
 Which hath our Author taught at Schole, from whom he dooth not swerue,  
 In all such kinde of exercise **DECORVM** to obserue,  
 Thus much for his defence (he sayth) as Poets earst haue done,  
 Which heretofore, in Commedies, the selfe same race did runne:  
 But now for to be breefe, the matter to expresse,  
 Which heere we shall present, is this: **DAMON** and **PITHIAS**,  
 A rare example of friendship true, it is no Legend ye,  
 But a thing once done indeede, as Hystories doe descrie,  
 Which done of yore in long time past, yet present shall be heere,  
 Euen as it were in dooing now, so liuely it shall appeare:  
 Lo heere in **SIRACVS** a thaucient Towne, whise once the **ROMAINES** wonne,  
 Here **DIONISIVS** Pallace, within whose Court, this thinge most strange was donne,  
 Which matter mixt with mirth and care, a iust name to apply:  
 As seemes most fyt we haue it, tearmed, a Tragicall Commedie.  
 Wherin talking of Courtly toyes, we doe protest this flat,  
 Wee talke of **DIONISIVS** Court, wee meane no Court but that.



## The Prologue.

And that we doe so meane, who wisely calleth to minde,  
The time, the place, the Authour here moſte plainly ſhall it finde.  
Loe this I ſpake for our defence, leaſt of others we ſhoulde be ſhent:  
But worthy Audience, wee you pray, take thinges as they be ment,  
Whole vpright Iudgement we do craue, with heedfull care and eye.  
To here the cauſe, and ſee the effect of this new Tragical Commedie.

Exit.

## The Speakers names.

Ariſtippus. a pleaſant Gentleman.

Carifophus. a Paraſite.

Damon.

Pithias. } two Gentlemen of Greece.

Stephano. ſervant to Damon and Pithias.

Wyll. Ariſtippus Lackey.

Jack. Carifophus Lackey.

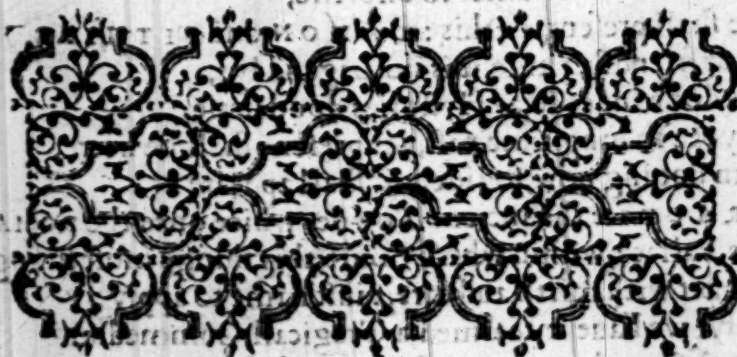
Snap. the Porter.

Dioniſius. the King.

Eubulus, the Kinges Counſellour.

Gronno, the Hangman.

Grimme, the Collyer.



¶ Here entreth ARISTIPPVS:

*Reliquez*

**I**DD strange (perhaps) it seemes to some,  
That I Aristippus, a Courtier am become:  
A Philosopher of late, not of the meanest name,  
But now, to the courtly behaviour, my life I frame  
Duse he that list, to you of good skill,  
I say that I am a Philosopher skil,  
Lovers of wisdom, are termed Philosophie,  
Then who is a Philosopher so rightly as I:  
For in louyng of Wisdom, proue doth this try,  
That Frustra sapit, qui non sapit sibi,  
I am wise for my selfe, then tell me of troth,  
Is not that great Wisdom, as the world goth:  
Some Philosophers in the stræte go ragged and tozned,  
And feede on vile Rotes, whome Boyes laugh to scozned:  
But I in fine Silkes, haunt Dionisius Pallace,  
Wherin with daintie fare, my selfe I do sollace,  
I can talke of Philosophie as well as the best,  
But the straitte kinde of lyfe I leane to the rest,  
And I professe now, the Courtly Philosophie,  
To crouche, to speake faire, my selfe I applie,  
To feede the Kinges humour with pleasant Deuises,  
For which, I am called Regius Canis,  
But wot ye who named me first the Kinges Dogge,  
It was the Roage Diogenes, that vile grunting Hogge,  
Let him rowle in his Tubbe, to winne a vaine praisse,  
In the Court pleasantly, I wyll spende all my dayes,  
Wherin, what to do, I am not to learne,  
What wyll serue myne owne turne, I can quickly discearne,  
All my time at Schole, I haue not spent vainly,  
I can helpe one, is not that a good point of Philosophie?

¶ Here entreth CARISOPHVS.

I besse, rewe your fine cares, since you came from Schole,  
In the Court, you haue made many a wiseman a foole,  
And though you paint out your fained, Philosophie,  
So God helpe me, it is but a plaine kinde of flatterie.

*Aiiy.*

*Whiche*



## The Tragieall Commodie

Which you vse so finely in so pleasant a soyte,  
That none but Aristippus, now makes the King spoite.  
Ere you came hyther, woe I was some body,  
The King delighted in mee, now I am but a noddie.

Aristippus.

Waieth Carisophus, you know your selfe best,  
But I will not call you noddie, but only in iest,  
And thus I assure you, though I came from Schole,  
To serue in this Court, I came not yet to be the Kings soole.  
Do to fill his eares with seruile squirillie,  
That office is yours, you know it right perfectly.  
Of Parasites and Sicophantes, you are a great Benchet,  
The King feedes you often, from his owne trencher.  
I enuie not your state, nor yet your great fauour,  
Then grudge not at all, if in my behaviour:  
I make the King merie, with pleasant vrbaneitie,  
Whom I neuer abused to any mans iniurie.

Carisophus.

Be Cock sir, yet in the Court you best thriue,  
For you get more in one day then I do in tyme.

Aristippus.

Why man in the Court, do you not see,  
Rewardes geuen for vertue, to euery degree:  
To reward the vnworthie that worlde is done,  
The Court is chaunged, a good thread hath bin sponne  
Of Dogges woll heretofore, and why? because it was liked,  
And not for that it was best trimmed and picked:  
But now mens cares are finer, such grosse toys are not set by,  
Wherefore to a trimmer kynde of myrth, my selfe I applye:  
Wherein though I please, it cometh not of my desert,  
But of the Kinges fauour.

Carisophus.

It may so be, yet in your prosperitie,  
Dispise not an olde Courtier, Carisophus is he.  
Which hath long tyme fed Dionisius humors:  
Diligently to please, still at hand, there was neuer rumor

Spread



of Damon and Pythias.

Spread in the toirene of any small thing, but I  
Brought it to the King in post by and by,  
Yet now I craue your friendship, which if I may attaine,  
Most sure and vnfayned friendship, I promyse you againe:  
So we two linckt in frindship, brother and brother,  
Full well in the Court, may helpe one another.

Aristippus.

¶ Bir Lady Carisophus, though you know not Philosophie,  
Yet surely you are a better Courtier then I:  
And yet I not so euill a Courtier, that will seeme to dispise,  
Such an olde Courtier as you, so expert and so wise,  
But where as you craue myne, & offer your friendship so willinglye,  
With hart I geue you thankses, for this your great curtesie:  
Assuring of friendship both with tooth and nayle,  
Whiles life lasteth, neuer to fayle.

Carisophus.

¶ A thousand thankses I giue you, oh friend Aristippus:

Aristippus.

¶ Oh friend Carisophus.

Carisophus.

¶ How ioyfull am I, with I haue to friend Aristippus now?

Aristippus.

¶ I am so glad of Carisophus friendship as I, I make God a vowe,  
I spak as I think, beleue mee.

Carisophus.

¶ With we are now so friendly ioyned, it seemeth to mee,  
That one of vs help eche other, in euery degree:  
Prefer you my cause, when you are in pcesence,  
To further your matters to the King, let mee alone in your absence.

Aristippus.

¶ Friend Carisophus, this shall be done as you would wish,  
But I pray you tell mee, thus much by the way,  
Whither now from this place, will you take your iournay?

Carisophus.

¶ I will not dissemble, that were against friendship,  
I goe into the Citie some dayes to my.

A. iij.

For

## The Tragicall Commodie

For talke with their goodes, to encrease the Kings treasure,  
In such kinde of seruice, I set my chiefe pleasure:  
Farewell Aristippus now for a time.

Exit.

Aristippus.

A due friend Carisophus: In good faith now,  
Of force I must laugh at this solemne vow,  
Is Aristippus linckt in friendship with Carisophus?  
Quid cum tanto Asino, talis Philosophus?  
They say, Morum similitudo consultat amicitias.  
Then, how can this friendship betwene vs come to passe?  
We are as like in conditions, as Iack Fletcher and his Bowlt,  
I brought vp in learning, but he is a very doolt:  
As touching good Letters: but otherwise such a craftie knaue,  
If you seeke a whole Region, his lyke you can not haue:  
A Villaine for his lyfe, a Warlet dyed in grayne,  
You lose Money by him, if you sell him for one knaue, for hee serues  
A flattering Parasite, a Sicophant also, (for twayne;  
A common accuser of men: to the good an open Foe,  
Of halfe a worde, he can make a Legend of lies,  
Which he will aduouche with such Tragicall cries.  
As though all were true that comes out of his mouth,  
Where indeede to be hanged by and by,  
He cannot tell one tale but twise he must lye.  
He spareth no mans life to get the Kings favour,  
That he will neuer leaue, me think then that I,  
Haue done verie wisely to ioyne in friendship w<sup>th</sup> him, lest perhaps I  
Commyng in his way might be nipt, for such knaues in presence,  
We see oft times put honest men to silence:  
Yet haue I playd with his beard in knitting this knot,  
I promysst friendship, but you lone few wordes: I spake it, but I  
Who markes this friendship betwene vs two, (meane it not  
Shal iudge of the wooldy friendship without any more a do:  
It may be a right Pattern therof, but true friendship in deede,  
Of nought but of vertue, doth truly procede.  
But why do I now enter into Philosophy,  
Which do professe the fine kinde of cartello?



, will hence to the Court, with all hast I may,  
I thinke the King be stirring, it is now bright day.  
To wayte at a pinch, still in sight I meane,  
For wot you what? a new Broom sweeps cleane.  
As to hye honoꝝ I minde not to clyme,  
So I meane in the Court to lose no time:  
Wherein, happy man by his dole, I trust that I,  
Shall not speede worst, and that very quickly.

Exit.

¶ Heere entereth Damon and Pithyas  
like Mariners.

O Neptune, immoꝝ tall be thy prayse,  
For that so safe from Greece, we haue past the Seas.  
To this noble Cittie Siracusa, where we,  
The auncient raigne of the Romanes may see.  
Whose foꝛer, Greece also heere tofoꝛe hath knowne,  
Whose vertue, the shrill trump of fame, so farre hath blowne.  
Pithias.

My Damon, of right high prayse we ought to giue,  
To Neptune and all the Gods, that we safely did arrine,  
The Seas I think with contrary windes, neuer raged so,  
I am euen yet so Seasicke, that I faint as I goe:  
Therefore let vs get some lodging quickly:  
But where is Stephano?

Heere entereth Stephano.

¶ Not farre hence: a Docke take these Mariner knaues,  
Not one would help mee to cary this stuffe, such drunken slaues  
I think be accursed of the Goddes owne mouthes.

Damon.

¶ Stephano, leaue thy raging, and let vs enter Siracusa,  
We wil prouide lodging, & thou shalt be eased of thy burden by & by,  
Stephano.

¶ God maister make hast, foꝛ I tell you plaine,  
This heauy burden puts poꝛe Stephano to much paine.

Pithyas.

Come on thy wayes, thou shalt be eased, and that anon,

B.

Exit.  
Here



¶ Here entreth CARISOPHVS,

It is a true saying, that oft hath ben spoken,  
The Pitcher goeth so long to the water, that it cometh home broken.  
My owne proufe this hath taught me, for (truely) sith I,  
In the Cittie haue vsed to walke very slyly,  
Not with one can I meete, that wyl in talke ioyne with me,  
And to creepe into mens bosome, some talke for to snatch,  
By whiche, into one trip or other, I might trimly them catch,  
And so accuse them: Now, not with one can I meete,  
That wyl ioyne in talke w me, I am found like a Devil in y streets  
My credit is crackte where I am knowne, but I heare say,  
Certaine Strangers are arriued, they were a good pray,  
If (happely) I might meete with them, I feare not I,  
But in talke I should trip them, and that very finely.  
Whiche thing, I assure you, I do for mine owne gaine,  
Or els I would not plodde thus by an dowe, I tell you playne,  
Well, I wyl for a while, to the Court to see  
What Aristippus doth, I would be loth in fauour, he shuld ouer ree.  
He is a subtile Childe, he flattereth so finely, that I feare me, (me,  
He will lick the fatte from my lippes, and so out wery me,  
Therefore I will not be long absent, but at hand,  
That all his fine driftes I may vnderstand.

Here entreth WILL and IACKE.

I wonder what Master Aristippus meanes now a dayes,  
That he leaueth Philosophie, and seeketh to please  
Kyng Dionisius, with such mery toyes:  
In Dyonisius Court now he only ioyes,  
As trim a Courtier as the beste,  
Redy to answere. quicke in taunts, pleasaunt to iest,  
A lustie companion to deuise with fine Dames,  
Whose humoure to seeke, his wille witt he frames.

Iacke.

¶ By Cocke as you saye, your Master is a Minion,  
A foule coyle he keepes in this Court, Aristippus alone  
Now rules he roast with his pleasaunt deuises,  
That I feare he will put out of conceyt my Master Carisophus.

Will.

Wyll.

Feare not that Iack, for lyke brother and brother  
They are knit in true friendship the one with the other,  
They are fellows you know, and honest men both,  
Therefore the one to hinder the other, they will be loth.

Iacke.

Yea, but I haue hard say there is falschod in fellowship.  
In the Court sometimes, one giues another the slip:  
Which when it is spyed, it is laught out with a grace,  
And with sporting and playing, quickly shaken of:  
In which kinde of toying, thy maister hath such a grace,  
That he will neuer blush, he hath a woden face:  
But Wyll, my maister hath Wæs in his head,  
If hee fynde me here prating, I am but dead:  
He is still trotting in the Citie, there is somewhat in the winde:  
His lookes bewrayes his inwarde troubled mynde:  
Therefore I will be packing, to the Court by and by  
If he be once angry, Iacke shall cry wo the pye.

Wyll.

Bye Ladie, if I tary long here, of the same sauce shall I tast,  
For my maister sent me on an errand, and bad me make haste,  
Therefore we will depart together.

Exeunt

Here entreth STEPHANO.

Of times I haue heard, before I came hether,  
That no man can serue two Maisters together:  
A sentence so true, as most men doe take it,  
At any time false, that no man can make it:  
And yet by their leaue, that first haue it spoken,  
How that may proue false, euen here I will open:  
For I Stephano, loe, so named by my father,  
At this time serue two maisters together:  
And loue them alyke, the one and the other,  
I duly obey, I can doe no other,  
A bondman I am, so nature hath wrought me,  
One Damon of Greece, a Gentleman bought me.

B.ij.

To



To him I stande bonde, yet serue I another,  
Whom Damon my Master loues, as his owne brother:  
A Gentleman too, and Pithyas he is named,  
Fraught with Vertue, whom vice neuer defamed:  
These two, since at Schoole, they fell acquainted,  
In mutuall frendship, at no time haue fainted:  
But loued so kindly, and friendly eche other,  
As though they were Brothers by Father and Mother:  
Pythagoras learnyng, these two haue embraced,  
Which both are in vertue so narrowly laced:  
That all their whole doings doe fall to this issue,  
To haue no respect, but only to vertue:  
All one in effect: all one in their going,  
All one in their study, all one in their doing:  
These Gentlemen both, being of one condition,  
Both alike of my seruice haue all the fruition:  
Pithyas is ioyfull, if Damon be pleased:  
If Pithyas be serued, then Damon is eased:  
Serue one, serue both, so neare, who would win them:  
I thinke they haue but one heart betwene them:  
In trauelyng Countries, we thre haue contriued,  
Full many a yeare: and this day arriued  
At Siracusæ in Sicillia that auncient Towne,  
Where my Masters are lodged: and I vp and done,  
Go seeking to learne what newes here are walking,  
To harke of what thinges the people are talking.  
I lyke not this Soyle: for as I goe plodding,  
I marke there two, there thre, their heades alway nodding,  
In close secret wise, still wispering together:  
If I aske any question, no man doth answer:  
But shaking their heades they goe their waies speaking,  
I marke how with teares, their wet eyes are leaking:  
Some straungnesse there is, that breedeth this musing.  
Well: I will to my Masters, and tell of their vsing,  
That they may learne, and walke wisely together,  
That we shall curse the time we came hither.

Exit.

Her



Here entereth Aristippus and wyll.

Wyll, dost thou heare the Ladies so talk of mee?  
What ayleth them: from their nipples shall I neuer be free:  
Wyll.

Good faith sir, all the Ladies in the Court, do playnlye report,  
That without mencion of them, you can make no spozte:  
They are your playne song, to sing Descant vpon,  
If they were not, your mirth were gone,  
Therefore Maister, iest no more with women in any wise,  
If you do, by Cock you are lyke to know the price.

Aristippus.

Bye Ladie Wyll, this is good counsell, playnly to iest,  
Of women, proufe hath taught mee it is not the best:  
I will chaunge my coppy, howe be it, I care not a quinch,  
I know the gald Horse will soonest winche:  
But learne thou secretly what pruely they talke  
Of mee in the Court, among them slyly walke.  
And bring mee true newes therof.

Wyll.

I wyll sir, maister therof haue no doubt, for I  
Where they talke of you, wyll enforme you perfectly.

Aristippus.

Do so my Boy: if thou bring it finely to passe,  
For thy good seruice, thou shalt goe in thine olde Coate at Chyistmas

Exi

Heere entereth Damon, Pithyas, Stephano.

Stephano, is all this true, that thou hast tolde mee?

Stephano.

Sir, for lyes, hetherto yee neuer controlde mee,  
Oh that we had neuer set fote on this Land,  
Where Dionisius raygues, with so bloody a hande.  
Euery day he sheweth some token of cruelty,  
With blood he hath filled all the strates in the Citie:  
I tremble to heare the peoples murmuring,  
I lament, to see his most cruell dealing:  
I thinke there is no such Tyraunt vnder the Sunne,  
O my deare maisters, what hath he done?

B.ij.

Damou

Damon.

What is that : tell vs quickly.

Stephano.

As I this morning past in the streete,  
With a wofull man (going to his death) did I meete,  
Many people followed, and I of one secretly,  
Asked the cause, why he was condemned to die :  
Whispered in mine eare, nought hath he done but thus,  
In sleepe he dreamed he had kyled Dionisius.  
Which dreame tolde abroade, was brought to the king in post,  
By whom condemned for suspition, his lyfe he hath lost :  
Marcia was his name as the people saide.

Pithias.

My deare friend Damon, I blame not Stephano,  
For wishing we had not come hether, seeing it is so:  
That for so small cause, such cruell death both insue.

Damon.

My Pithyas, where Tirants raigne, such cases are not new,  
Which fearing their owne state with crueltie,  
Do sit fast as they think, doe execute speedely,  
All such as any light suspition haue tainted.

Stephano.

With such quick karuers, I list not be acquainted.

Damon.

So are they neuer in quiet, but in suspition still,  
When one is made away, they take occasion another to kill:  
Euer in feare, haupng no trustie friend, boyde of all peoples loue,  
And in their owne conscience, a continuall Hell they proue.

Pithyas.

As thinges by their contraries are alwaies best proued,  
How happy are then mercifull Princes of their people beloued :  
Haupng sure friendes euery where, no feare doth touch them,  
They may safely spend the day pleasantly, at night

(Secure dormiunt in vtranque aurem.

Oh my Damon, if choyce were offred mee, I would chosse to be Pithi  
As I am (Damon's friend :) rather then to be king Dionisius. (as

Stephano



Stephano.

And good cause why: for you are entirely beloued of one,  
And as far as I heare Dionisius is beloued of none.

Damon.

That state is most miserable, thrice happy are we,  
Whom true loue hath ioyned in perfect amytie:  
Which amytie first sprong, without vaunting be it spoken, y is true  
Of lykelinesse of maners, toke roote by company, & now is conserued  
Which vertu alwaies through worldly things do not frame (by vertu  
Yet doth she atchiue to her followers immortall fame:  
Wherof men were carefull, for vertues sake only  
They would honoꝝ friendship, and not for commoditie:  
But such as for profit in friendship doe linke,  
When stormes come, they slide away sooner then a man will thinke:  
My Pithyas, the some of my talke falles to this issue,  
To proue no friendship is sure, but y which is grounded on vertue.

Pithyas.

My Damon, of this thing there needes no proue to mee,  
The Gods forbid, but y Pithias with Damon in all things should agree  
For why it is saide: Amicus, alter ipse,  
But that true friendes should be two in body, but one in minde,  
As it were one transformed into another, which against kynde  
Though it seeme, yet in good faith, when I am alone,  
I forget I am Pithyas, mee thinkes I am Damon.

Stephano.

That could I neuer doe, to forget my selfe, full well I know,  
Whersoever I goe, that I am Pauper Stephano:  
But I pray you sir, for all your Philosophy,  
See that in this Court you walke very wisely:  
You are but newly come hither, being Strangers ye know,  
Many eyes are bent on you in the Streets as ye goe:  
Many spies are abroade, you cannot be too circumspect.

Damon.

Stephano, because thou art careful of mee thy Maister, I do thee praise  
Yet think this for a suertie, no state to displease:  
By talke or otherwise, my friende and I entende, we will heere

As



men that come to see the soyle & maners of all men of euery degree  
Pythagoras said, that this worlde is lyke vnto a stage,  
Wheron many play their partes: the lookers on the Stage  
Philosophers are saith he, whose part is to learne,  
The manners of all nations, and the good from the bad to discerne.

Stephano.

God faith sir, concerning the people they are not gay,  
And as farre as I see they be Summers, for nought they say,  
For the most part what so euer you aske them.  
The soyle is such, that to liue here I cannot lyke.

Damon.

Thou speakest according to thy learning, but I say,  
Omnis solum fortis patria: A wise man may lyue euery where:  
Therefore my deare friend Pithyas,  
Let vs view this Towne in euery place,  
And then consider the peoples maners also.

Pithyas.

As you will my Damon, but how say you Stephano?  
Is it not best ere we goe further, to take some repast?

Stephano.

In faith, I lyke well this question, sir: for all your hast,  
To eate somewhat I pray you, think it no folly,  
It is hye dinner time, I know by my belly.

Damon.

Then let vs to our lodging depart, when dinner is done,  
We will view this Citie as we haue begun. Exeunt

Heere entereth Carisophus.

Once againe in hope of good wythde, I hoyle vp my sayle,  
I go into the Citie to finde some pray for myne auaile:  
I hunger while I may see these Straungers, that lately  
Arrived, I were faine if once I might make them happily,  
Let them bark that lust, at this kinde of gaine,  
He is a foole that for his profit will not take payne:  
Though it be toynd with other mens hurt, I care not at all,  
For profit I will accuse any man, hap what shall:  
But soft sir, I pray you heare, what are they that come here:  
By their apparrell, and countenaunce, some Straungers they appere.

I wil

of Damon and Pithias.

I wyll throwde my selfe secretly, even hère for a while,  
To heare all their talke, that I may them beguile.

Heere entreth Damon and Stephano.

A thort Horse sone curried, my belly wareth thinner,  
I am as hungrie now, as when I went to dinner :  
Your Philosophicall diet, is so fine and small,  
That you may eate your dinner, & supper at once, and not surfet at all  
Damon.

Stephano, much meat breeds heavinesse, thinne diet makes thee light  
Stephano.

I may be the lighter thereby, but I shall neuer run the faster.

Damon.

I haue had sufficiently discourse of amitie,  
Which I had at dinner, with Pithias and his pleasant company,  
Path fully satisfied mee, it doth mee good to fixe mine eyes on him.

Stephano.

Course or discourse, your course is very course, for all your talke,  
You had but one bare course, and that was pike, rise and walke,  
And surely, for all your talke of Philosophie,  
I neuer heard that a man with wordes could fill his belly,  
Fixe your eyes (quoth you) the reason from my wisdom swarueeth,  
I stared on you both, and yet my belly starueth.

Damon.

Ah Stephano, small diet maketh a fine memorie.

Stephano.

I care not for your craftie Sophistrie,  
You two are fine, let mee be fed like a grosse knave still,  
I pray you licence mee for a while to haue my will :  
At home to tary, whiles you take view of this Cittie :  
To fynde some od victuals in a corner, I am verie wittie.

Damon.

At your pleasure, I will wait on my selfe this day,  
Yet attende vpon Pithias, which for a purpose taristh at home,  
So dving, you wayte vpon me also

C

Stephano.



## The Tragicall Comedie,

Stephano.

With winges on my feete I goe.

Damon.

Not in vaine the Poet sayeth: Natura furca expellas, tamen vsque  
Forraine by a Wandman neuer to so good behauiour, (recurrat,  
Yet in some point of seruilitye, he will sauiour:  
As this Stephano, trustie to mee his Maister, is louing and kinde,  
Yet touching his belly, a verie Wandman I him fynde:  
He is to be borne withall, being so iust and true,  
I assure you, I would not chaunge him for no new:  
But mee thinkes, this is a pleasant Cittie,  
The Seate is good, and yet not strong, and that is great pittie,

Carisophus.

I am safe, he is mine owne.

Damon.

The Ayre subtle and fine, the people should be wittie,  
That dwell vnder this Climate in so pure a Region,  
A trimmer plot I haue not scene in my peregrination:  
Nothing misliketh mee in this Countrey,  
But that I heare such muttering of crueltie:  
Some reporteth straunge thinges of Dionisius,  
But Kinges matters passing our reach, pertaine not to vs.

Carisophus.

Dionisius (quoth you) since the world began,  
In Cicilia neuer raigned so cruell a man:  
A despightfull Tirant to all men, I maſtuell I,  
That none makes him away, and that sodainly.

Damon.

My friends, the Gods forbid so cruell a thing,  
That any man should lift vp his sword against the King:  
Or seeke other meanes by death him to preuent,  
Whom to rule on earth, the mightie Gods haue sent:  
But my friend, leaue off this talk of King Dionisius.

Caris

Why sir: he cannot be

What then: An

Se manus

of Damon and Pithias.

It is no safe talking of them that striles a farre off:  
But leauing kinges matters, I pray you shew me this curtesie:  
To describe in few wordes, the state of this Cittie:  
A traveler I am, desirous to know  
The state of eche Countrie, wher euer I goe:  
Not to the hurt of any state, but to get experince therby:  
It is not for naught, that the Poet doth crie,  
Dic mihi Musa virum, capitæ post tempore Troyæ,  
Multorum hominum mores qui vidit & vrbis.  
In which Verses, as some Writers do scan,  
The Poet describeth a perfect wise man:  
Euen so, I being a Straunger, addicted to Philosophie,  
To see the state of Countries, my selfe I applie.

Carilophus.

Sir, I lyke this intent, but may I ask your name without scozne?  
Damon.

My name is Damon, well knowne in my Countrie, a Gentleman  
Carilophus. (bozne.

You doe wisely, to serche the state of eche Countrie  
To beare intelligence therof, whither you lust: He is a Spie.  
Sir, I pray you, haue pacience a while, for I haue to doe here by:  
Tiew this weake parte of this Cittie as you stand, & I very quickely  
Will returne to you agayne, and then will I shew,  
The state of all this Countrie, and of the Court also.

Damon.

Exit

I thank you for your curtesie, this chaunceth well that I  
Met with this Gentleman so happely,  
Which as it seemeth, mislyketh some thing,  
Els he would not talke, so bouldly of the King.  
And that to a Straunger, but loe where he commes in haste.

Here entereth Carilophus and Snap.

This is the fellow Snap, snap him vp: away with him.

Snap.

God fellow, thou must goe with mee to the Court.

Damon.

To the Court sir, and why?

Cg.

Cariso-



# The Tragical Comedie,

Carisophus.

A waye with him I saye.

Damon.

Use no violence, I will go with you quietlye.

Exiunt omnes.

¶ Here entreth ARISTIPPVS.

Ah sira, byr Lady, Aristippus lyketh Dionisius Court very well,  
Which in passing ioyes, and pleasures, doth excell :  
Where he hath Dapsilæ cænas, gemalis lectes, & auro.  
Fulgentii turgmani zonam.  
I haue plyed the Haruest, and stock when the Season was hotte,  
When I spied my time, I was not ignemische to craue, God wotte,  
But with some pleasant toyes, I crept into the Kinges bosome,  
For whiche, Dionisius gaue me Aure, talentum magnum,  
A large rewarde, for so simple Seruices:  
What then? the kynges praise, standeth chiefly, in bountifulnesse:  
Which thing, though I tould the kyng verie pleasantly,  
Yet can I proue it by good Writers of great Antiquitie :  
But that shall not neede at this tyme, since that I haue abundantly  
When I take her after, I wyll vse this point of Philosophye:  
But now, where as I haue felt the kynges lyberalitye,  
As Princely as it came, I wyll spende it as Regallie :  
Money is currant, men say, and currant, comes of, Currendo,  
Then wyll I make Money runne, as his nature requireth I trowe,  
For what becomes a Philosopher best?  
But to despise Money aboue the rest.  
And yet, not so despise it, but to haue in store,  
Enoughe to serue his owne turne, and somewhat moze:  
With sundrie sportes and tauntes, yester night I delighted the kinge  
That with his lowde laughter, the whole Court dyd ryng,  
And I thought he laught not merrier then I, when I got this money,  
But, Dumbouget, for Carisophus, I espie,  
In haste, to come hether, I must handle the knaue finely:  
Oh Carisophus, my dearest frende, my trustie Companion,  
What newes with you? where haue you bene so longe?

¶ Here .

¶ Here entreth C. ARISOPHVS.

My best beloued friende Aristippus, I am come at last,  
I haue not spent all my time in wast.  
I haue got a pray, and that a good one I trow,

Aristippus.

What pray is that? faine would I knowe

Carisophus.

Such a craftie spie I haue caught I dare say,  
As neuer was in Cicilia, before this day,  
Such a one as viewed euery weake place in the Cittie,  
Suruewed the Hauen, and eche Bulwarke, in talke very wittie:  
And yet by some wordes, himsefe he did bewray,

Aristippus.

I think so in good faith, as you did handle him.

Carisophus.

I handled him clarkly, I toynd in talk with him courteously  
But when we were entred, I let him speake his will, and I  
Suckt out thus much of his wordes, that I made him say plainly,  
He was come hether, to know the state of the Cittie.  
And not onely this, but that he would vnderstand,  
The state of Dionisius Court, and of the whole Land,  
Which wordes when I heard, I desired him to stay,  
Till I had done a litle businesse of the way,  
Promysing him to returne againe quickly: And so did conuay,  
My self to y<sup>e</sup> court for Snap y<sup>e</sup> Tipstaffe, which came & vpsnached him  
Brought him to the Court, and in the Porters lodge dispatched him:  
After, I ran to Dionisius, as fast as I coude,  
And bewrayed this matter to him, which I haue you tolde:  
Which thing when he heard, being very merie before,  
He suddainly fell in dump, and soming lyke a Boze:  
At last, he swoze in a great rage, that he should die,  
By the Sword, or the wheele, and that verie shortly,  
I am to shamefast, for my trauel and toyle,  
I craue nothing of Dionisius, but onely his spoyle:



# The Tragicall Commedie

Litle hath he about him, but a few matheaten crownes of Golde,  
 Cha pought them by all readie, they are sure in holde:  
 And now I goe into the Cittie to say soth,  
 To see what he hath at his lodging, to make by my mouth.

Aristippus.

My Carisophus, you haue done good seruice, but what is the spies

Carisophus.

(name ?

He is called Damon, borne in Greece, from whence latly he came.

Aristippus.

By my troth, I will goe see him, and speak with him too if I may

Carisophus.

Doe so I pray you, but yet by the way :

As occasion seructh, commend my seruice to the King.

Aristippus.

Dichum sapienti sat est, friend Carisophus, shal I forget that thing  
 No, I warrant you, though I say litle to your face,  
 I will lay on w my mouth for you to Dionisius, when I am in place:  
 If I speake one word for such a knaue, hang me.

Carisophus.

Our fine Philosopher, our fine learned else,  
 Is gone to see as false a Spie as himselfe :  
 Damon smatters as well as he, of craftie Philosophy,  
 And can turne Cat in the Panne very pretely:  
 But Carisophus hath geuen him such a mightie check,  
 As I think in the ende will breake his neck:  
 What care I for that, why should he then pryie,  
 And learne the secret estate of our Countrie and Citie?  
 He is but a Straunger, by his fall let others be wise,  
 I care not who fall, so that I may rise :  
 As for fine Aristippus, I will keepe in with him,  
 He is is a shrewd soole, to deale withall, he can swim:  
 And yet by my troth, to speake my Conscience plainely,  
 I will vse his friendship to myne owne commoditie:  
 While Dionisius fauoneth him, Aristippus shall be mine,  
 But if the King once frowne on him, then good night Tomalin:  
 He shall be as straunge, as though I neuer saw him before,

But

of Damon and Pithias.

But I tarrrie too longe, I will prate no more:  
Iacke, come away.

Iacke.

At hande syz.

Carisophus.

At Damons lodging if that you see,  
Any sturre to arise, be still at hande by mee,  
Rather then I will lose the spoile, I will blade it out.

¶ Here entreth Pithas and Stephano.

What straunge newes are these, ah my Stephano?  
Is my Damon in Pryson, as the voyce doth go?

Stephano.

It is true, oh cruell happe, he is taken for a Spie,  
And as they say, by Dionisius owne mouth, condemned to dye.

Pithias.

To dye? alas, for what cause?

Stephano.

A Sicophant falsely accused him: other cause there is none,  
That oh, Iupiter, of all wronges the reuenger,  
Seest thou this vniustice, and wilt thou staie any longer  
From Heauen to sende downe, thy hot consuming fyre?  
To destroy the workers of wrong, which prouoke thy iust ire:  
Alas Maister Pithias, what shall we do?  
Being in a straunge Countrey, boide of friends, & acquaintance too.  
Ah poore Stephano, hast thou liued to see this day?  
To see thy true Maister, vniustly made away?

Pithias.

Stephano, seeing the matter is come to this extremitie,  
Let vs make vertue our friende, of meare necessitie:  
Runne thou to the Court, and vnderstand secretly,  
As much as thou canst of Damons cause, and I  
Will make some meanes to intreat Aristippus:  
Hee can do much (as I heere) with King Dionisius.

Stephano.

I am gone sir: ah, would to God, my trauel and paine,  
Might restoze my Maister to his lybertie againe.

Pithias



# The Tragicall Commedie

Pithias

Ah wofull Pithias, sith now I am alone,  
What way shall I first beginne to make my mone :  
What wordes shall I fynde apt for my complaint ? (sa'nt  
Damon my friend, my ioy, my lyfe is in perrill, of force I must now  
But oh Musick, as in ioyfull tunes, thy mery notes I did borrow,  
So now lend mee thy yernfull tunes, to bitter my sorrow.

Heere Pithas singes, and the Regalles play.



Wake yee wofull wights,  
That long haue wept in woe :  
Resigne to mee your plaintes and teares,  
My haplesse hap to show  
My wo no tongue can tell,  
Ne Pen can well descrie :

O what a death is this to heere,  
Damon my friende must die.

The losse of worldly wealth,  
Mans wisdom may restore,  
And Phisick hath provided too,  
A salue for euerie sore :

But my true Friende once lost,  
No Arte can well supplye :

Then, what a death is this to heare?  
Damon my friende must die.

My mouth refuse the foode,  
that should my limmes sustayne :  
Let sorrow sinke into my brest,  
and ranlacke euery vaine :

You

Of Damon and Pithias.

You furies ll at once,  
On mee your torments trye:  
Why should I liue, seeing I heare?  
Damon my friend must die:

Gripe mee you greedie greefes,  
And present panges of Death,  
You Sisters three, with cruell handes,  
With speede come stop my breath:  
Shryne mee in Clay aliue,  
Some good man stop mine eye:  
O Death come now, seeing I heere,  
Damon my friend must die.

¶ He speaketh this after the Songe.

In vaine I call for Death, which heareth not my complaint,  
But what wisdom is this, in such extremitie to saint?  
Multum iuua in re mala animas bonus.  
I will to the Court my selfe, to make friendes, and that presently,  
I will neuer forsake my friend, in time of miserie:  
But doe I see Stephano amazed hether to run?

¶ Heere entreth STEPHANO.

O Pithias, Pithias, we are all vndone,  
Mine owne eares haue sucked in mine owne sorrow:  
I heard Dionisius sweare, that Damon should die to morrow.  
Pithias.

How camest thou so nere the presence of the King,  
That thou mightest heare Dionisius speake this thing?  
Stephano.

By friendship I gate into the Courte, wher, in great audience,  
I heard Dionisius with his owne mouth, giue this cruell sentence:  
By these expresse wordes: that Damon the Greeke that craftie spie,  
D. Without



## The Tragical Commedie.

Without further Iudgement, to morrow should die:  
Belæue mee Pithias, with these cares I heard it my selfe.

Pithias.

Then how neare is my death also, ah wo is mee.  
Ah my Damon, another my selfe: shall I forgo thee?

Stephano.

Sir, there is no time of lamenting now, it behooueth vs,  
To make meanes to them, which can do much with Dionisius:  
That he be not made away, ere his cause be fully heard, for we see  
By euill report, things be made to Princes farre worse then they be  
But lo, yonder commeth Aristippus, in great fauor to king Dionisius  
Entreat him to speake a good word to the king for vs:

And in the meane season, I will to your lodging, to see all things safe  
Pithias. (there

To that I agree, but let vs slip aside his talke to heare.

### ¶ Here entreth ARISTIPPVS.

Here is a suddaine chaunge indæde, a straunge Metamorphosis,  
This Court is cleane altered, who would haue thought this?  
Dionisius of late so pleasant and merrie,  
Is quite changed now into such Melancoly:  
That nothing can please him, he walked vp and downe,  
Fretting and chaffing, on euerie man he doth frowne:  
In so much, that when I in pleasant wordes began to play,  
So sternly he frowned on me, and knit mee vp so short,  
I perceiue it is no safe playing with Lyons, but when it please them  
If you claw where it itch not, you shall discale them:  
And so perhaps get a clap, mine owne pꝛoꝛse taught mee this,  
That it is very good to be mery and wise:  
The onely cause of this hurly burly, is Carisophus, that wicked man  
Which lately tooke Damon for a Spie, a poore Gentleman:  
And hath incensed the King against him so dispiightfully,  
That Dionisius hath iudged him to morrow to die:  
I haue talkt with Damon, whom though in wordes I found verie  
Yet was he more curious then wise, in breuing this Cittie (wittie  
But truly for ought I can learne, there is no cause why  
So suddently and cruelly, he should be condemned to die:

How

## Of Damon and Pithias.

How so euer it be, this is the short and long,  
I dare not gainsay the King, be it right or wrong:  
I am sorry, and that is all I may or can doe in this case,  
Nought anayleth perswasion, where frowarde opinion taketh place,

Pithias.

Sir, if humble sute, you would not dispise,  
Then bow vnto mee your pitifull eyes:  
My name is Pithias, th Greece well knowne,  
A perfect friend to that wofull Damon,  
Which now a poore Captiue in this Court dooth lye,  
By the Kings owne mouth, as I heere, condemned to die:  
For whom I craue your Masterships goodnesse,  
To stand his friende in this great distresse:  
Nought hath he done worthy of Death, but very fondly,  
He being a Straunger, he viewed this Citie.  
For no euill practises, but to fæde his eyes,  
But seeing Dionisius is informed other wise,  
My sute is to you, when you see time and place,  
To allwage the Kinges anger, and to purchase his grace,  
In which doing, you shall not doe good to one onely,  
But you shall further two, and that fully.

Aristippus.

My friend, in this case, I can doe you no pleasure.

Pithias.

Sir, you serue in the Court as fame doth tell,

Aristippus.

I am of the Court, but none of the Counsell.

Pithias.

As I heare, none is in greater fauour with the King, then you, at

Aristippus.

The more in fauour, the lesse I dare say.

Pithias.

It is a Courtiers praise to help Straungers in miserie,

Aristippus.

To help an other and hurt my selfe, it is an euill point of curtesie

Pithias.

You shall not hurt your selfe to speake for the Innocent.

D. G.

Aristippus



## The Tragicall Commedie.

Aristippus.

He is not innocent, whom the King thinketh nocent.

Pithias.

Why sir? do you think this matter past all remedie?

Aristippus.

So farr past that Dionisius hath sworne, Damon to morrow shall

Pithias say he shall die.

This worde, my trembling hart cutteth in two,  
Ah sir, in this wofull case, what wilt I best to do.

Aristippus.

Best to content your selfe, when there is no remedie,  
He is wel releued that foreknoweth his miserie,  
Yet if any comfort be, it resteth in Eubulus:  
The chiefeest Counsellour about King Dionisius:  
Which pittie the Damons case, in this great extremitie,  
Perswading the King from all kinde of crueltie.

Pithias.

The mighty Gods preserve you, for this word of comfort,  
Taking my leaue of your goodnesse, I will now resort,  
To Eubulus that good Counsellor:  
But hark, mee think I heare a Trumpet blow.

Aristippus.

The King is at hande, stand close in the prease, beware, if he know:  
You are friend to Damon, he will take you for a Spie also:  
Farewel, I dare not be seene with you.

¶ Here entreth King Dionisius, Eubulus the Coun-  
seller, and Gronno the Hangman.

Dionisius.

Grono, do my commaundement, strike of Damons Irons by & by  
Then bring him forth, I my selfe will see him executed presently.

Gronno.

O mightie King, your commaundement will I do speedely.

Dionisius.

Eubulus, thou hast talked in vaine, for sure he shal die,  
Shall I suffer my lyfe, to stand in perrill of euerie spie?

Eubulus.

of Damon and Pithias.

Eubulus.

That hee conspired against your person, his Accuser cannot say.  
Hee onely viewed your Cittie, and wil you for that make him away?

Dionisius.

Whathée would haue done, y gesse is great he minded me to hurt,  
That came so slyly, to serch out the secret estate of my Court:  
Shall I still liue in feare? no, no: I will cut off such imps betime,  
Least that to my farther daunger, to hie they clyme.

Eubulus.

Pet haue the mightie Gods, immortall Fame assigned,  
To all woꝛldly Princes, which in mercie be inclined.

Dionisius.

Let Fame talke what she list, so I may liue in safetie,

Eubulus.

The only meane to that, is to vse mercy.

Dionisius.

A milde Prince, the people despiseth.

Eubulus.

A cruell King, the people hateth.

Dionysius.

Let them hate mee, so they feare me.

Eubulus.

That is not the way to liue in safetie.

Dionisius.

My sword and power, shall purchase my quietnesse.

Eubulus.

That is soner procured by mercie and gentlenesse.

Dionysius.

Dionisius ought to be feared.

Eubulus.

Better for him to be welbeloued.

Dionisius.

Fortune maketh all things subiect to my power.

Eubulus.

Belæne her not, she is a light Goddesse, she can laugh and lewe.

Dionisius.

A kings praise standeth, in the renenging of his enemye.

D.y.

Eubulus.



## The Tragicall Commedie,

Eubulus.

A greater praise to winne him by clemencie.

Dionisius.

To suffer the wicked to liue, it is no mercie.

Eubulus.

To kill the Innocent it is great crueltie,

Dionisius.

Is Damon innocent, which so craftely vndermined Carisophus,  
To vnderstand what he could of King Dionisius.

Which surueiled the Hauens and eche Bulwarke in the Citie.

Where batterie might be laide, what way best to approach, shal I,  
Suffer such a one to liue, that worketh mee such dispite?

No, he shal die, then I am safe, a dead Dog cannot bite.

Eubulus

But yet, O mightie King, my dutie bindeth mee,  
To giue such Counsell, as with your honour may best agree:  
The strongest pillars of Princely dignitie,  
I finde this Iustice, with mercy and prudent liberalitie,  
The one iudgeth all thinges, by vpzight equitie;  
The other rewardeth the worthy, flying eche extremitie:  
As to spare those, which offende maliciously,  
It may be called no iustice, but extreame iniurie,  
So vppon suspition, of eche thinges well proued,  
To put to death presently, whom enuious flatterie accused,  
It seemeth of tyranny. & vpon what sickle ground al tirants doe stand  
Athens and Lacedemon, can teache you if it be rightly scande:  
And not onely these Citezens, but who curiously seekes,  
The whole Histories of al the world, not only of Romanes & Greekes  
Shall well perceiue of all tirannts the ruinous fall,  
Their state vncertaine, beloued of none, but hated of all:  
Of mercifull Princes, to set out their passing felicitie  
I neede not, ynough of that, euen these dayes doe testifie,  
They liue deuoid of feare, ther sleeps are sound, they dread no enimie  
They are feared and loued, & why? they rule with Iustice and mercy  
Extending Iustice to such, as wickedly, from Iustice haue swarned,  
Percy vnto those, where opinion, simplenes haue mercy deserued:

Or

of Damon and Pithias.

Of Libertie, nought I say, but only this thing,  
Libertie upholdeth the state of a kinge:  
Whose large bountifullnesse ought to fall to this issue,  
To reward none, but such as deserue it for vertue:  
Which mercifull iustice, if you would follow, & prouident liberalitie,  
Neither the Caterpillers of all Courtes, Et fruges consumarie nati,  
Parasites with wealth puffed vp, should not looke so hie,  
For yet for this simple fact, poore Damon shoulde die.

Dionysius.

With payne mine eares haue heard this vaine talke of mercie,  
I tell thee, feare and terrour, defendeth kinges onely:  
Will he be gone whom I suspect, how shall I liue quietly?  
Whose memorie w<sup>th</sup> chilling horrour, fills my breast day & night violent  
My dreadfull dreames of him, bereaues my rest: on bed I lie (ly  
Shaking & trembling, as one ready to yeelde his throte to Damons  
This quaking dread, nothing but Damons bloud can stay (sword  
Better he die, then I to be tormented, with feare alway:  
He shall die though Eubulus consent not therto,  
It is lawfull for kinges, as they list, all thinges to doe.

¶ Here entreth Gronno bringing in Damon:  
and Pithias meeteth hym by the way.

Pithias,

Oh my Damon.

Damon.

Oh my Pithias, seeing Death must part vs, farewell for euer.

Pithias.

Oh Damon, my swete friend.

Snap.

Away from the Prisoner, what a ptease haue we here?

Gronno.

As you commaunded, O mightie king, we haue brought Damon.

Dionysius.

Then goe to, make readie I will not erre out of this place,  
Till I see his head strooken off before my face.

Gronno



# The Tragicall Commedie,

Gronno.

It shall be done sir : Because your eyes haue made such a doe,  
I will knock down, this your Lanterne. & shut vp your shop window

Damon.

(to.

O mightie King, where as no trueth, my innocent lyfe can saue,  
But that so greedely you thirst, my guiltlesse bloud to haue:  
Albeit (euen for thought) for ought against your person :  
Yet now I plead not for lyfe, ne will I craue your pardon:  
But seeing in Greece my Countrie, where well I am knowne,  
I haue worldly thinges, fit for my Aliance, when I am gone :  
To dispose them or I die, if I might obtaine leasure,  
I woulde account it (O King) for a passing great pleasure :  
Not to prolong my lyfe thereby, for which I reckon not this,  
But to set my thinges in a stay: and surely I will not misse,  
Upon the faith which al Gentlemen, ought to embrace,  
To returne againe at your time to appoint, to yeld my body here in  
Graunt me (O king) such time to dispatch this iniurie, (this place:  
And I will not faile, when you appoint, euen here my life to yelde,  
Dionisius.

speedely.

A pleasant request, as though I could trust him absent.  
Whom in no wise I cannot trust being present:  
And yet though I sware the contraie, do that I require,  
Gue mee a pledge for thy returne, and haue thine owne desyre:  
He is as nere now as he was before.

Damon.

There is no surer nor greater pledge, then the faith of a Gentleman

Dionisius.

It was wont to be, but other wise now the world doth stand,  
Therefore do as I say, els presently yeld thy neck to the sword,  
If I might with my honour, I would recall my word.

Pithias.

Stand to your worde, O King, for Kings ought nothing say,  
But that they would perfourme, in perfect deedes alway:  
A pledge you did require, when Damon his sute did meue,  
For which, with hart and stretched handes, most humble thanks I  
And that you may not say, but Damon hath a friend, (gine,  
That loues him better then his owne lyfe, and will do to his ende:

Take

of Damon and Pithias.

Take mee (O mightie King) my life to Pawne for his,  
Strike off my head, if Damon hap, at his day for to misse.

Dionisius.

What art thou, that chargest me with my word so boldly heere?

Pithias.

I am Pithias a Greeke bozne, which holde Damon my friend full

Dionisius.

(deare

To deere perhaps, to hazard thy life for him, what fondnes moueth

Pithias.

(thee

So fondnesse, but perfect amitie.

Dionisius.

(day,

A mad kinde of amitie: aduise thy selfe wel, if Damon faile at his  
Which shal be iustly appointed, wilt thou die for him: to mee his life

Pithias.

(to pay

Most willingly, O mightie King: if Damon faile, let Pithias dye.

Dionisius.

Thou seemest to trust his words, that pawnest thy life so frankely

Pithias.

What Damon saith, Pithias beleueth assuredly.

Dionisius.

Take heede, for life, worldly men breake promise in many things

Pithias.

Though worldly men doe so, it neuer haps amongst friendes.

Dionisius.

What callest thou friendes, are they not men: is not this true?

Pithias.

Open they be, but such men as loue one another for vertue.

Dionisius.

For what vertue, dost thou lone this Spie, this Damon?

Pithias.

For that vertue, which yet to you is vnknowne.

Dionisius.

Eubulus, what shall I doe: I would dispatch this Damon fayne,  
But this foolish felow so chargeth mee, that I may not call back my

Eubulus.

(word againe.

The reuerent Maiestie of a King, stands chieflie in keeping his promise  
What you haue said, this whole Court beareth witnesse.

(mise

haue



## The Tragicall Comedie,

Haue your honour what so euer you doe.

Dionisius.

For sauing mine honour, I must forbear my will, goe to:  
Pithias, seeing thou tookest mee at my worde, take Damon to thee,  
For two monthes he is this thine, vnbinde him, I set him free,  
Which time once expired, if he appeare not the next day by none,  
Without further delay, thou shalt lose thy life, and that full soone.  
Whether he die by the way, or lye sick in his Bed,  
If he returne not then, thou shalt either hang or lose thy head.

Pithias.

For this O mightie King, I yeelde immortall thanks, O ioyful day

Dionisius.

Gronno, take him to thee, binde him, see him kept in safety.  
If he escape assure thy selfe, for him thou shalt die,  
Eubulus, let vs depart, to talke of this straunge thing within.

Eubulus.

I follow.

Gronno.

Damon, thou seruest the Gods well to day, be thou of comfort,  
As for you sir, I think you will be hanged in sport,  
You hard what the King saide: I must keepe you safely,  
By Cock so I will, you shall rather hang then I:  
Come on your way.

Pithias.

My Damon, farewell, the Gods haue you in his keeping.

Damon.

Oh my Pithias, my pledge farewell, I part from thee weeping,  
But ioyfull at my day appointed, I will returne againe,  
When I will deliuer thee from all trouble and paine:  
Stephano will I leaue behinde me, to wait vpon thee in prison alone,  
And I whom fortune hath reserued to this misery, will walk home,  
Ah my Pithias, my pledge, my lyfe, my friend, farewell.

Pithias.

Farewell my Damon.

Damon.

Loth I am to depart, with sobbes my trembling tongue doth stay,  
Oh how sick sound my dolefull plaints when I am gone my way.

Gronno.

## of Damon and Pithias.

Gronno.

I am glad he is gone, I had almost wept too, come Pithias,  
So God help mee I am soze for thy folysh case,  
Wilt thou venter thy lyfe, for a man, so fondly?

Pithias.

It is no venter, my friend is iust, for whom I desire to die.

Gronno.

Here is a mad man, I tel thee, I haue a wife whom I loue well,  
And if ich would die for her, chould ich were in Hell:  
Wylt thou do moze for a man, then I would do for a woman.

Pithias.

Yea, that I will.

Gronno.

Then come on your waies, you muste to prizon in hast,  
I feare you wil repent this folly at last.

Pithias.

That shalt thou neuer see: but oh Musick, as my Damo requested that  
Sounde out thy dolefull tunes, in this time of calamytie.

Heere the Regals play a mourning Song, and  
Damon commeth in, in Marinars apparel,  
and Stephano with him.

Weepe no moze Stephano, this is but deffenie,  
Had not this hapt, yet I know I am bozne to die:  
Where, or in what place, the Gods know alone,  
To whose iudgement my selfe I commit, therefore leaue of thy mone  
And wait vpon Pithias in pryzon, till I retorne againe,  
In whom my ioy, my care and lyfe doth only remaine.

Stephano.

Oh my deare Master, let mee go with you, for my poze compaigne,  
Shall be some small comfort in this time of miserie.

Damon.

Oh Stephano, hast thou borne so long with mee,  
And yet dost not know the force of true amitie?  
I tell thee once againe, my friend and I are but one,  
Waite vpon Pithias, and think thou art with Damon.  
Whereof I may not now discomse, the time passeth away:

E.g;

The



The Tragicall Comedie,

The sooner I am gone, the shorter shall be my iourney :  
Therefore, farewell Stephano, commend mee to my friend Pithias,  
Whom I trust to deliuer in time, out of this wofull case.

Stephano.

Farewell my deare Master, since your pleasure is so,  
Oh cruell hap, oh poore Stephano:  
O cursed Carilophus, that first moued this Tragidie,  
But what a noyes is this : is all well within trow yee :  
I feare all be not well within, I will goe see :  
Come out you Mesell, are you seeking Eggs in Damons Chest,  
Come out I say, wilt thou be packing : by Cock you were best.

Carilophus,

How durst thou Willaine to lay handes one mee :

Stephano.

Out sir keepe, or I will sende yee,  
Art thou not content to accuse Damon wrongfully,  
But wilt thou rob him also, and that openly :

Carilophus.

The king gaue mee the spoyle, to take mine owne wilt thou let  
(mee

Thine owne Willaine : Where is thine authoritie :

Carilophus

I am authoritie of my selfe, dost thou not know :

Stephano.

Bir Ladie, that is somewhat, but haue you no more to shew :

Carilophus,

What if I haue not :

Stephano.

Then for an earnest penny, take this blow.

I shall bumbast you, you mocking knaue, schil put pro in my Purse  
(for this time.

Carilophus.

Iack giue mee my Sword and Target.

Iacke.

I cannot come to you Master, this knaue doth let mee, hold master  
Stephano.

Away Iack napes, els I will colphege you by and by,  
Pe haue, I will haue my penny worthes of thee, therefore if I die,  
About

of Damon and Pithias.

About Willayne.

Carisophus.

O Citezens, helpe to defende mee.

Stephano.

Nay, they will rather help to hang thee.

Carisophus.

Good fellow, let vs reason of the matter quietly beat mee no more

Stephano

Of this condition I wil stay, if thou swere as y<sup>e</sup> art an honest mā,  
Thou wilt say nothing, to the King, when I am gone.

Carisophus.

I will say nothing, here is my hand, as I am an honest man.

Stephano.

Then say on thy munde: I haue taken a wise othe on him, haue I not  
To trust such a false knaue vpon his honestie, (trow ye?  
As he is an honest man (o<sup>r</sup> you) he may bewray all to the King,  
And breake his oth for this neuer a whit, but my franion I tell you  
If you disclose this, I will denise such away, (this one thing,  
That whilst thou liest thou shalt remember this day.

Carisophus.

You neede not denise for that, for this day is printed in my memorie,  
I warrant you, I shall remember this beating till I die:  
But seeing of curtesie, you haue granted that we should talk quietly.  
He thinkes, in calling mee knaue, you doe mee much iniurie.

Stephano.

Why so: I pray thee hartely?

Carisophus.

Because I am the Kings man, keepe the King any knaues?

Stephano.

He should not, but what he doeth, it is euident by thee,  
And as farre as I can lerne o<sup>r</sup> vnderstand,  
There is none better able to keepe knaues in all the lande.

Carisophus.

Oh sir, I am a Courtier, when Courtiers shall heare tel,  
How you haue vled mee, they will not take it well.

Stephano.

Nay, all right Courtiers will kenne me thank, and wot you why?

C.ij:

Because



## The Tragical Commedie

Because I handled a counterfet Courtier in his kinde so firely,  
What sir: all are not Courtiers that haue a counterfet show,  
In a troupe of honest men, some knaues may stand yee know;  
Such as by steth creepe in, vnder the colour of honestie,  
Which so;te vnder that cloke, do all kinde of villanie:  
A right Courtier is vertuous, gentle, and full of v;banitie,  
Hurting no man, good to all, denoide of villanie:  
But such as thou art, fountaines of squirlitie, & vaine delightes,  
Though you hang by the Courtes, you are but flattering Parasites,  
As well deseruing the right name of courtesie,  
As the coward knight, the true praise of chivalrie:  
I could say more, but I will not, so; that I am your well willer,  
In faith Carisophus, you are no Courtier but a Caterpillar,  
A Sicophant, a Parasite, a flatterer: and a knave:  
Whether I will or no, these names you must haue:  
How well you deserue this, by your deedes it is knowne,  
For that so vniustly thou hast accused poore Damon,  
Whose wofull case, the Gods help alone.

Carisophus.

Sir, are you his Seruant, that you pittie his case so?

Stephano.

No bum troth, good man Grumbe, his name is Stephano,  
I am called Onaphets, if needes you will know,  
The knaus beginneth to sift mee, but I turne my name in and out,  
Cretiso cum cretense, to make him a loute,

Carisophus.

What mumble you with your selfe Paister Onaphets.

Stephano.

I am reckoning with my selfe, how I may pay my debtes.

Carisophus.

You haue paide me more then you did owe mee.

Stephano

Pay, vpon a farther reckoning, I will pay you more if I know  
Either you talke of that is done, or by your Sicophanticall enuy,  
You prick so;th Dionisius the soner, that Damon may die:  
I will so pay thee, that thy bones shall rattell in thy skinne.  
Remember what I haue said, Onaphets is my name.

Cariso.

of Damon and Pithias.

Carisophus.

The Sturdie knaue is gone, the deuill him take,  
We hath made my head, shoulders, armes, sides and all to ake:  
Thou hozson villaine boy, why didst thou wait no better?  
As he paide mee, so will I not die thy debter.

Jack.

Maister, why doe you fight with me, I am not your match you see,  
You durst not fight w<sup>th</sup> him y<sup>e</sup> is gone, & will you wrek your anger on

Carisophus.

(mee?)

Thou villaine, by thee I haue lost mine honour,  
Beaten with a cudgell like a slaue, a varabund, or a lasse Lubber,  
And not geuen one blow againe, hast thou handled mee wel?

Jack.

Maister I handled you not, but who did handle you very handsomly

Carisophus.

(ly you can tell

Handsomly thou crake rope

Jacke.

Pea sir, very handsomly, I holde you a grote,  
He handeled you so handsomly, that he left not one mote in your cote.

Carisophus.

O I had firkt him trimly thou villaine, if thou hadst geuen me my

Jack.

(Swoorde.

It is better as it is, Maister beleue mee at a worde,  
If he had sene your weapon, he would haue bene fiercer,  
And so perhaps beate you worse, I speake it with my hart,  
You were neuer at the dealing of fence blowes, but you had foure a  
It is but your luck, you are man good inough. (way for your part.  
But the wealch Onaphets, was a vengeance knaue and rough,  
Maister you were best goe home, and rest in your Bed,  
Wee thinkes your cap wareth to litle for your head.

Carisophus.

What? both my Head swell?

Jack.

Pea, as big as a Codshed, and bleetes too.

Carisophus.

I am ashamed to show my face with this heu.

Jack,



# The Tragicall Commedie

Jack.

No shame at all, men haue bene beaten far better then you,

Carisophus.

I must go to the Chirurgiens, what shal I sai, when I am a djetting

Jack.

You may say truly, you met with a knaues blessing.

Here entereth Aristippus.

By mine owne experience, I proue true that many men tell,  
To liue in Court not beloued, better be in Bell:  
What crying out? what cursing is there within of Carisophus.  
Because he accused Damon, to King Dionisius.  
Euen now he came whining & crying into the Courte for the nonce,  
Shewing that one Onaphets had broke his knaues sconce.  
Which straunge name when they heard, euery man laught hartely,  
And I by my selfe scand his name secretly,  
For well I know it was some mad headed Childe  
That inuented this name, & the logheadded knane might be begilde:  
In tossing it often, with my selfe two and fro,  
I found out that Onaphets backward, spelled Stephano,  
I smyled in my sleeue, how to see by turning his name, he drest him,  
And how for Damo his Masters sake, w<sup>th</sup> a woodde cougell he blest him  
None pittied & knane, no man nor woman, but al laught him to scoorn  
To be thus hated of al, better vnborne:  
Farre better Aristippus hath prouided I trow,  
For in all the Court, I am beloued both of hie and low:  
I offende none, in so much, & women sing this to my great praise,  
Omnis Aristippum docuit colore, & locus & res.  
But in all this iolytie, one thing mayeth mee,  
The straungest thing that euer was heard or knowne  
As now happened in this Court, by that Damon  
Whom Carisophus accused, Damon is now at lybertie, (ieopardy  
For whose returne Pithias his frend lieth in prison, alas, in great  
To morow is the day, which day by none if Damon returne not  
The King hath swozne, that Pithias should die, (earnestly  
Wherof Pithias hath intellegence very secretly,

Withing

of Damon and Pithias.

Wishing that Damon may not returne, till he haue paid  
His life for his friend: hath it bene heretofore euer saide,  
That any man for his friend would die so willyngly?  
O noble friendship, O perfect amitie,  
Thy force is here scene, and that very perfectly:  
The King him selfe muste heareat, yet is he farre out of square,  
That he trusteth none, to come neare him,  
Not his owne Daughters will he haue  
Unsercht: to enter his chamber, which he hath made Barbarous his  
(Beard to haue:  
Not with knife or Rasour, for all edge toles hee feares,  
But with hote burnyng Rutshales, they sence of his haire.  
Was there euer man that liued in such miserie?  
Well, I will go in with a heauy and pensine hart too,  
To think how Pithias this poore Gentleman to morrow shall die.

¶ Here entreth Jack and Wyll.

Jack.

Will, by mine honestie, I will marre your Ponckes face if you so  
(fondly prate

Jack, by my troth, seeing you are without the Court gate,  
If you play Jack napes, in mocking my Maister, & dispising my face,  
Euen here with a faire Pantacle, I will you disgrace:  
And though you haue a farr better face then I,  
Yet who is better man of vs two, these sisters shall trie,  
Unlesse you leaue your taunting.

Jack.

Thou beganst first, didst thou not say euen now,  
That Carisophus my master, was no man, but a Cow,  
In taking so many blowes, & geue neuer a blow againe;

Wyll.

I saide so, indeede, he is but a faine Russian,  
That can swere by his Ask & Twiche box & Gods precious Ladie:  
And yet will be beaten with a fagot stick:  
These barking whelps were neuer good biters,  
He yet great crakers, were euer great fighters:  
But seeing you eg mee so much, I will somewhat more refight,  
I say, Carisophus thy master, is a flattering Parasite:  
Cleaning away the sweete from the woorthy in al the Court

¶

What



## The Tragical Commedie,

What Tragicdie hath he moued of late : y deuill take him, he doeth  
Iack. (much hurt.

I pray you what is Aristippus thy Maister, is not he a Parasit to,  
That with scoffing and iesting in the Court makes so much a doo :  
Wyll.

He is no Parasite, but a pleasant Gentleman, full of curtesie,  
Thy master is a churlish loute, the heyze of a dung fork, as boyde of  
As thou art of honour. (honestie  
Iack.

May if you wyll needes be prating of my master still,  
In faith, I must coole you my friend dapper Will,  
Take this at the beginning.  
Wyll.

Praise well your winning, my Pantacle is as ready as yours.

Iack. By the Masse I will bore you,

Wyll. By cocke I will fore you.

Iack. Wyll, was I with you.

Wyll. Iack, did I flye :

Iack. Alas pretty cockerell, you are so weake.

Wyll. In faith Dutting Duttrell, you wil crie creak,

¶ Here entreth S N A P.

Alway you crack ropes, are you fighting at the Court gate :  
And I take you here againe, I will swinge you both, what : Exit.  
Iack.

I beshrew Snap the Tipstaffe that great knaues hart, y hether did  
Had he not ben, you had cryed ere this, Victus, victa, victum, (come  
But seeing wee haue bzyethed our selues, if ye list,  
Let vs agree like friendes, and shake eche other by the fist.

Wyll.

Content am I, so; am not malicious, but on this condition,  
That you talk no more so bzyde of my Maister, as here you haue done  
But who haue wee heere, is Cobex epi comming yonder,

Iack.

Wyll, let vs slippe aside and biew him well.

¶ Here

of Damon and Pithias.

¶ Here entreth Grimme the Coliar whistling.

(the gate so day  
What Deuill iche wene the Porters are drunk, wil they not dup  
Take in Coles for the Kings owne mouth, will no body stir I say?  
Ich might haue layne tway howers longer in my Bed,  
Cha taried so long here, that my teeth chatter in my head.

Jack.

Wyll, after our falling out, wilt thou laugh merely?

Wyll:

I mary Jack, I pray thee hartely.

Jack.

Then follow mee, and hemme in a worde now and then:  
What brauling knaue is there, at the Court gate so early?

Wyll.

It is some bzainesicke villaine, I durst lay a penneye.

Jack.

Was it you sir, that cryed so louds, I trow,  
And bid vs take in Coles for the Kings mouth, euen now,  
Grimme. I was I indeede.

Jack.

Why sir? how dare you speake such pettie Treason?  
Doth the King eate Coles at any season?

Grimme.

Heere is a gay world, Boyes now set old men to scole,  
I sayd wel inough, what Jack saide, thinkst thou a fowle?  
At Bakehouse, Buttrie hatch, Kitchin, and Seller,  
Doth they not say, for the Kinges mouth?

Wyll. What then Goodman Coliar?

Grimme.

What then: seing wout coles they cannot finely dresse the kings meat.  
May I not say, take in coles for the kings mouth, though coles he do

Jack.

(not eate?  
James Chriss, came ener from a Colier, an answer so trimme?  
You are learned, are you not father Grimme?

Grimme.

Grimme is my name indeede, cham not learned, & yet the kings colier  
This booke winter, cha bin to the king a seruitur,  
Though I be not learned, yet cha mother wisse inough whole & some



## The Tragicall Commedie,

Wyll,

So it seemes, you haue so much Murther wit, y you lack your fa-  
Grimme. (thers wisdom)

Wasse, channell well be set, heeres a trim cast of Murleons  
What be you, my pretty cockerels, that ask mee these questions?  
Iack.

Good faith father Grimme, if such Marlines on your pouch may light  
Thei are so quick of wing, y quickly they can carry it out of your sight  
And though we are cockerels now, we shall haue spurs one day,  
And shall be able perhaps to make you a Capon:  
But to tell you the troth, we are the Posters men, which early & late  
Waite on such Gentlemen as you, to open the Court Gate.

Grimme,

Are yee Seruantes then?

Wyll,

Pea sir, are we not prettie men?

Grimme,

Pretty men (y you) nay, you are stronge men, els you coulde not

Wyll,

(beare these Breeches.

Are these such great hose? in faith goodmā Collier, you see w your nose:  
By mine honesty, I haue but for one lining in on hose, but seven els

Grimme,

(of Aug.

That is but a litle, yet it makes thee seeme a great bugge

Iack,

How say you, Goodman Collier, what fault can you see heere?

Grimme,

Nay you should finde salt, marie heeres trim geare,  
Alas litle knaue, dost not sweat, thou goest with great paine:  
These are are no hose, but water bougets, I tell thee plaine:  
Good for none, but such as haue no buttocks.  
Did you euer see, two such litle Robin ruddocks.  
So laden with Breeches: chill say no more least I offend,  
Who inuented these hose at first, did it to a godly ende:  
To haue a male readie to put in other folks stufte,  
We see this euident by dayly proufe:  
One preached of late not fare hence, in no pulpit, but in a waine cart  
That spake inough of this, but for my parte,

Chill

## Of Damon and Pithias.

Chill say no more, your owne necessitie,  
In the ende will force you to finde some remedie.

Iack.

Wel, holde this rayling knaue with a talke when I am gone,  
I will fetch him his filling ale, so; his good Sermon.

Wyll:

Goe thy way: father Grimme, gayly well you doe say,  
It is but young mens folly, that list to play:  
And mask awhile in the net of their owne deuce,  
When they come to your age, they will be wise.

Grimme.

Bum troth, but few such roysters come to my yeares at this day;  
They be cut off be times, or they haue gone halfe their iourney:  
I will not tell why, let them gesse y can, I meane somewhat therby.

¶ Here entreth Iack, with a pot of wine, and  
a Cup to drinke on.

Father Grimme, because you are stirring so early  
I haue brought you a boule of wine to make you merrie.

Grimme.

Wine, marie, that is welcome to Colliers, chil swapt off by and by  
Chwas stirring so early that my very soule is drie.

Iack.

This is stoutly done, will you haue it warmed, father Grimme,  
Grimme.

No, it is warme, inough: it is very lousious and trimme,  
Dis Musselden ich weene, of fellowship let mee haue another spurt,  
Ich can dzink as easely now, as if I late in my shurt.

Iack.

By Cock and you shall haue it, but I will begin and that anone  
Iebit avou mon companyon.

Grimme.

Thar vou pledge petty Zawne.

Iack.

Can you speake French: here is a trim Colier by this day.

F. iiij.

Grimme



## The Tragicall Commedie.

Grimme.

What man ich learned this when iche was a Souldier,  
When ich was a lusty fellow, and could yarke a whip trimly  
Better then these Boy Coliers, that come to the Court dayly:  
When there was not so many captious fellows as now,  
That would tozuppe men for euery trifel, I wot not how:  
As there was one Damon, not long since, taken for a Spie,  
How iustly I knowe not, but he was condemned to die.

Wyll.

This Wine hath warmed him, this comes well to passe,  
We shall know all now, for in Vino veritas:  
Father Grimme, who accused this Damon to king Dionisius?

Grimme.

A vengeance take him, twas a Gentleman, on Maister Crowspus.

Wyll.

Crowfophus, you clippe the kings language, you would haue sayde  
But I perceiue now, either the winde is at the South, (Carisophus  
Or els your tunge cleaueth to the roffe of your mouth.

Grimme.

A murian take this Wine, it so inforicate my braine,  
That to be hanged by and by, I cannot speake plaine.

Iack.

You speake knauishtly plaine, seeing my maister you doe mocke,  
In faith ere you goe, I will make you a lobbe cocke:  
Father Grimme, what say they of this Damon abode?

Grimme.

All men are sorie for him, so helpe me God.  
They say a false knaue cused him to the king wrongfully,  
And he is gone, and shoulde be here to morowe to die,  
Or els his fellow which is in pryson, his rowme shall supplie,  
Chil not be his halfe for fortie shillinges, I tell you plaine,  
I thinke Damon be too wise to retarne againe.

Will.

Will no man speake for them in this wofull case.

Grimme.

No chil warrant you, one maister Stippus is in place,  
Where he may doe good: but he frames him selfe so,

What.

## Of Damon and Pithias.

Whatsoever Dionisius willeth to that he will not say no:  
It is a subtil wor, he will not tread on thornes for none,  
A mery Harecoppe tis and a pleasaunt companion,  
A right courtier, and can prouide for one.

Jack.

Will, helpe like you this geare? your master Aristippus also,  
At this Coliers hande hath had a bloe:  
But in faith father Grimme cannot Coliers,  
Prouide for your selues far better then Courtiers.

Grimme.

Yes I trowe: though blacke Coliers go in threade bare cotes,  
Yet so prouide they, that they haue the faire white groates,  
Ich may say in counsell, though all day I moyle in dourte,  
Chil not change lines with anie in Dionisius Court:  
For though their apparell be neuer so fine,  
Yet sure their credite is farre worse then mine:  
And by cocke I may say, for all their hie looks,  
I knowe some stickes full deepe in Marchants bookes:  
And deeper will fall in, as Fame me telles.  
As long as indeede of Monie, they take vp haukes hoodes and Belles:  
Wherby they fall into a swelling disease, which Coliers do not know  
Hath a mad name, it is called ichwæne, Centum pro cento,  
Some other in Courtes, make others laugh merily,  
When they wayle and lament their owne estate secretly:  
Friendship is deade in Court, Hypocrisie doeth raigne,  
Who is in fauour now, to morowe is out againe:  
The state is so vncertaine, that I by my will,  
Will neuer be Courtier, but a Colier still,

Will.

It seemeth that Coliers haue a merie trim life.

Grimme.

Coliers get monie still: Tell me of trouth,  
Is not that a trim life now, as the world goeth?  
All day, though I toyle with maine and might,  
With mony in my pouch, I come home merie at night,  
And sit downe in my chaire by my wife faire Alison,  
And turne a Crabbe in the fire, as merie as Pope John.

Jack,



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And sit downe in my chaire by my wife faire Alison,  
And turne a Crabbe in the fire, as merie as Pope John.

Jack.



## The Tragicall Commedie.

Jack.

That Pope was a merrie fellow, of whom folke talk so much  
Grimme.

Had to be merrie withall, had golde inough in his hutch

Jack.

Can make golde men merrie: they say who can so mery a note,  
As he that is not able to chaunge a grote?

Grimme.

Who singes in that case singes neuer in tune, I know for my part  
That a heauy pouch with golde makes a light hart:  
Of which I haue prouided for a deare yeare good store,  
And these Venters I trow, shall anone get mee more.

Wyll.

By seruing the Court with Coles, you gainde all this money.

Grimme.

By the Court onely I assure yee.

Jack.

After what sorte I pray thee tell mee:

Grimme.

Ray, there bate an ace (quoth Boulton) I can weare a hoꝛne & blois  
(it not.

Jack.

Bye Ladie, the wiser man.

Grimme.

Shall I tell you, by what stite I got all this money.  
Then iche were a noody indeede, no, no I warrant ye,  
Pet in few wordes I tell you this one thinge,  
He is is a verie fole that cannot gaine by the King.

Wyll.

Well saide sather Grimme, you are a wylly Collyer and a braue,  
I see now there is no knaue to the olde knaue.

Grimme.

Such knaues haue money, when Courtiers haue none,  
But tell mee is that true that abzoade is blone?

Jack.

What is that?

Grimme.

Hath the King made those faire Damosels his Daughters.

To

Of Damon and Pithias.

To be come now fine and trimme Barbers.

Jack.

Pea truly, to his owne person.

Grimme.

Good fellows beleue mee, as the Case now standes,  
I would giue one sack of Coles, to be washt at their handes:  
If ich came so neare them, for my wit should not giue thee chippes,  
If ich could not steale one sway at their lips.

Jack.

Wyll, this knaue is drunk, let vs dresse him,  
Let vs riffell him so, that he haue not one penny to blesse him,  
And steale away his Debenters too.

Wyll.

Content, inuent the way, and I am readie,

Jack. Faith, and I will make him a noddie: (too,  
Father Grimme, if you pray mee wel, I wil wash you and shaue you  
Euen after the same fashion, as the Kinges daughters doe:  
In all pointes as they handle Dionisius, I will dresse you trim & fine.

Grimme.

(wine:

Chuld faine learne y: come on then, chil giue thee a whole pinte of  
At Tauerne for thy labour, when cha many for my Benters heere.

Here Wyll fetcheth a Barbers Bason, a pot with wa-  
ter, a Rayfour, and Clothes, and a payre of  
Spectacles.

Jack.

Come mine owne father Grimme, sit downe.

Grimme.

Wasse to beginne withall, heere is a trimme Chayze.

Jack.

What man I will vse you lyke a Prince: sir boy fetch mee my geare  
Wyll. Here sir.

Jack.

Holde father Grimme.

Grimme.

Woe seeme my head doth swimme.

G.

Jack.



## The Tragicall Comedie,

Jack.

My costly perfumes make that, away with this sir Boy: be quicke.  
Aloyse, aloyse, how pretty it is, is not here a good face?  
A fine Dules eyes, a mouth lyke an Duen:  
Father you haue good butter teeth, full sene,  
You were weaned, els you would haue bene a great Calfe,  
Ah timme lippes to sweepe a Manger, here is a chinne,  
As soft as the hofe of an hofe.

Grimme.

Doth the Kinges daughters rub so hard?

Jack.

Holde your head strait man, els all will be marde,  
Bir Ladie, you are of a good completion,  
A right Croyden sanguine, beshrew mee,  
Holde by Father Grimme. Wyll can you besturre yee?

Grimme.

Mee thinks after a marueilous fashon you doe belmour me.

Jack.

It is with Vnguentum of Daucus Maucus, that is very costly,  
I geue not this washing ball to euery bodie:  
After you haue bene dyelt so finely at my hande,  
You may kisse any Ladies lippes within this lande:  
A, you are trimly washt, how say you, is not this trim water?

Grimme.

It may be holosome, but it is vengeaunce slower.

Jack.

It scours the better, sir Boy, geue mee my Kaylour.

Wyll.

Where at hand sye.

Grimme.

Gods aymes, tis a chopping knife, tis no Kaylour.

Jack.

It is a Kaylour and that a very good one,  
It came lately from Palarrime, it cost mee xx. Crownes alone  
Your eyes dafell after your washing, these Spectacles put on:  
Now view this Kaylour, tell mee, is it not a good one?

Grimme.

of Damon and Pithias.

Grimme.

They be gay Barnikles, yet I see the neuer better.

Jacke.

Indeede they be a yong sight, and that is the matter,  
But I warrant you, this Kaysour is very easie.

Grimme.

~~Since~~ Since you begun, doe as please yce.

Jacke.

Holde by father Grimme.

Grimme.

O your Kaysour dooth hurt my lyp.

Jacke.

No, it scrapeth of a pimple, to ease you of the Pippe,  
I haue done now, how say you: are you not wel?

Grimme.

Cham lighter then ich was, the trueth to tell.

Jacke.

Wyll you sing after your shauing?

Grimme,

Was content, but chill be polde first o: I singe.

Jacke.

Pay that shall not nede, you are pould nere enough for this time.

Grimme.

Go too then lustily, I will sing in my mans boyce,  
Chaue a troubling base busse.

Jacke.

You are lyke to beare the bobbe, for we will geue it,  
Set out your bussing base, and we will quiddell vpon it.

Grimme singeth Busse.

Jacke singes.

Too nidden, and too nidden.

Wyll.

Too nidden, and twidle twidle doe nidden,  
Is not Grimme the Colyer most finely shauen.



## The Tragicall Comedie,

Grimme.

Why my fellowes think ich am a cow, that you make such toying.

Jack.

Pay bir Ladie, you are no cow, by your singing,  
Yet your wife tolde me you were an Dre.

Grimme.

Did she fortis a pessens quene, she is ful of such mockes,  
But go to, let vs sing out our songe mercely.

### The Song at the shauing of the Collier.

Jack.

Such Barbers, God send you at all times of nade.

Wyll.

That can dresse you finely, and make such quick spæde.

Jack.

Your face like an Incoyne, now shineth so gay,

Wyll.

That I with your nostrils of force must needes play,  
With too nidden, and too nidden.

Jack.

With too nidden, and tode tode do nidden,  
Is not Grimme the Collyer, most finely shauen?

Wyll.

With shauing you shine like a pebble of Porke:

Jack.

Here is the trimmest Hogges flesh from London to Porke.

Wyll.

It would be trimme Baken to hang vp a while,

Jack.

To play with this Hogline, of force I must smile,  
With too nidden, and too nidden.

Wyll.

With too nidden, and tode. &c.

Grimme.

Your shauing dooth please mee, I am now your debter.

Wyll.

Your wife now will buffe you, because you are sweater.

Grimme.

of Damon and Pithias.

Grimme.

Peare would I be poled, as neere as cham shauen.

Wyll.

Then out of your Jerkin, nedes must you be shaken.  
With too nidden, and too nidden, &c.

Grimme,

It is a trimme thing to be washt in the Court.

Wyll.

Their handes are so fine, that they neuer do hurt.

Grimme.

We think ich am lighter then euer ich was.

Wyll.

Our shauing in the Court, hath brought this to passe.  
With too nidden, and too nidden.)

Jack,

With too nidden, and tode tode do nidden.  
Is not Grimme the Colyer, trumly shauen.

Finis.

Grimme.

This is trimly done, now chil pitch my Coles not far hence,  
And then at the Lauerne, chil bestow whole tway pence.

Jacke.

Farewell Cock, befoze the Colyer againe do vs seeke,  
Let vs into the Courte to parte the spoile, share and share like. Exit

Wyll. Away then.

Here entereth Grimme.

Out alas, where shall I make my mone?  
My pouche, my Winters and all is gone,  
Where is that villayne that did mee shaue?  
Hath robbed mee, alas, of all that I haue.

Heere entreth Snap.

Who crieth so at the Court gate.

Grimme.

I, the poore Colier, that was robbed of late.

Snap. Who robbed thee?

Grimme.

Two of the Porters men that did shaue mee.

G.ij.

Snap



## The Tragicall Commedie

Snap.

Why? the Porters men are no Barbers.

Grimme.

A vengeance take them, they are quick caruers.

Snap. What stature were they off

Grimme.

As litle dapper knaues, as they trimly could scoffe.

Snap.

They were Lackeies, as neare as I can gesse them.

Grimme.

Such Lackies make mee lack, an halter beswinge them,  
Cham vndone, they haue my Winters trow.

Snap.

Doeest thou know them, if thou seest them?

Grimme.

Yea that I doe?

Snap. Then crie no more, come awoy,

Then come with mee, we will finde them out and that quickly.

Grimme.

I follow mast Tipstaffe, they be in the Court it is likely.

Snap.

¶ Here entreth Carisophus and Aristippus.

If euer you will shew friendship, now is the time,  
Seeing the King is displeased with mee, of my part without any crime

Aristippus.

It should appeare, it comes of some euill behaviour,  
That you so suddenly are cast out of fauour.

Carisophus.

Nothing haue I done, but this, in talk I ouerthwarted Eubulus,  
When he lamented Pithias case, to king Dionisius.  
Which to morrow shall die, but for that false knaue Damon:  
He hath left his friende in the Wriers and now is gone.  
We grew so hot in talk, that Eubulus protested plainelye:  
Which held his eare open to parasiticall flatterie.  
And now in the Kings eare like a Bell be ringes,  
Crying that Flatterers haue bene the destroyers of Kinges.

Which

of Damon and Pithias.

Which talke, in Dionisius hart hath made so deepe impression,  
That he trusteth mee not, as heretofore in no condition:  
And some wordes brake from him as though that he,  
Began to suspect my troth and honestie :

Which you of friendship I know will defend, how so euer the worlde  
My friend, for my honestie, will you not take an oth ? (goeth,

Aristippus .

To sweare for your honestie, I should lose mine owne.

Carisophus.

Should you so indeede ? I would that were knowne,  
Is your boide friendship come thus to passe.

Aristippus.

I folow the prouerbe : Amicus vsque ad auras.

Carisophus.

Where can you say, I euer lost mine honestie ?

Aristippus.

You neuer lost it, for you neuer had it, as farre as I know.

Carisophus.

Say you so friend ? Aristippus whom I trust so well ?

Aristippus.

Because you trust mee, to you the trueth I tell.

Carisophus.

Will you not stretch one point, to bring mee in fauour againe.

Aristippus.

I loue no stretching, so I may breede myne owne paine.

Carisophus.

A friend ought to shun no paine, to stand his friend in stæde.

Aristippus .

Where true friendship is, it is so indeede.

Carisophus .

Why say ? hath not the chaine of true friendship, linked vs two together

Aristippus.

The chiefest linke, lacked therof, it must needs deserue.

Carisophus.

What linke is that ? faine would I know,

Aristippus.

Honestie.

Carisophus



## The Tragicall Commedie

Carisophus.

Doth Honestie knit the perfect knot in true friendshippe ?

Aristippus.

Yea, truely, and that knot so knittē will neuer slippe.

Carisophus.

Welyke then, there is no friendshippe, but betwēne honest men.

Aristippus.

Betwēne the honest, onely, for, Amicitia inter bonus, saith a learned

Carisophus.

(man)

Yet euil men vse friendship in things vn honest, wher fancie doth serue

Aristippus.

That is no friendshippe, but a lewde likyng, it lastes but a whyle.

Carisophus.

What is the perfectest friendshippe among men that euer grewe

Aristippus.

Where men loue one another, not for profite, but for vertue.

Carisophus.

Are suche frendes both alyke, in ioy and also in smarte ?

Aristippus.

They must needes, for in two bodies, they haue but one harte.

Carisophus.

Friend Aristippus, deceaue me not with Sophistrie,

Is there no perfect friendshippe, but where is vertue and honestie ?

Aristippus.

What a Deuyll then, meant Carisophus ?

To ioyne in friendshippe with fine Aristippus.

In whome, is as muche vertue, trueth and honestie,

As there are true feathers, in the thre Cranes of the Vintree:

Yet their fethers haue the shadow of liuely fethers, the trueth to scan,

But Carisophus, hath not the shadowe of an honest man.

To be plaine, because I know thy villanie:

In abusing Dionisius to many mens iniurie:

Under the cloke of friendshippe, I played with his head,

And sought meanes how y with thine owne fancy might be lead :

My friendshippe thou soughtest for thine owne commoditie,

As wo, loly men, doe by profit measuring amitie:

Which I perceiuing, to the lyke, my selfe I framed,

Wherein

of Damon and Pithias.

Wherein I know of the wise I shall not be blamed:  
If you aske me Quare? I answere, Quia prudentis est multum dis-  
To speake more playner, as the prouerb doth go. (mulare  
In faith Carisophus, Cum cretense cretiso:  
Yet a perfect friend I shew my selfe to thee in one thing,  
I doe not dissemble, now I say I wil not speake for thee to the King:  
Therefore sinke in thy sorow, I do not deceiue thee,  
I false knaue I found thee, a false knaue I leaue thee. Exit

Carisophus.

He is gone? is this friendship to leaue his friend in the plain field?  
Well I see now, I my selfe haue beguilde,  
In matching my selfe with that false fore in amitie:  
Which hath me vled to his owne commoditie:  
Which seeing me in distresse, vnfaignedly goes his wayes,  
Lo this is the perfect friendship among men now a dayes:  
Which kinde of friendship toward him I vled secretly:  
And he with me the like, hath requited me craftily.  
It is the Gods iudgement, I see it plainely,  
For all the worlde may know, Incide in foueam quam feci.  
Well I must content my selfe, none other helpe I know,  
Until a merier gale of winde may happe to blowe:

Eubulus.

Exit.

Who deales with kings in matters of great weight,  
When froward will, doeth beare the cheefest sway:  
Must yeld of force, there neede no subtile sleight:  
He vaunted speach the matter to conuaie,  
No prayer can moue, when kindled is the ire,  
The more ye quench, the more increased is the fire,  
This thing I prone in Pithias woful case,  
Whose heauie hap with teares I doe lament:  
The day is come when he in Damons place,  
Must lose his life the time is fully spent:  
Nought can my wordes now with the king preuaile,  
Against the wind and striding streames I saile:  
For die thou must alas thou seely Greeke.  
Ah Pithias, nowe come in thy dolefull houre:  
A perfect friend, none such in a worlde to seeke.

D.

Though



## The Tragicall Commedie

Though bitter death shall geue thee sauce full sowze :  
Yet for thy faith, enrolde shall be thy name,  
Among the Gods, within the booke of fame:  
Who knoweth his case, and will not melt in feares :  
His guiltlesse blood shall trickle downe anone.

Then the Muses sing,

Alas what hap hast thou poore PITHIAS now to die,  
Wo worth the man which for his death hath geuen vs cause to crie.

EVBVLVS.

MEE think I heere with yellow rented haire,  
The MVSES frame their notes my state to mone :  
Among which sort, as one that mourneth with hart,  
In dolefull tunes my selfe will beare a parte.

MVSES.

Wo worth the man, &c.

EVBVLVS.

With yelow rented haire, come on you MVSES nine,  
Fyll now my brest with heauie tunes, to mee your plaintes resign :  
For PITHIAS I bewaile, which presently must die,  
Wo worth the Man which for his death, &c.

MVSES.

Wo worth the Man, &c.

EVBVLVS.

Was euer such a man, that would die for his friend,  
I think euen from the heauens aboue, the Gods did him downe sende  
To shew true friendships power, which forst thee now to die,  
Who worth the Man which for thy death, &c.

MVSES.

Who worth the Man, &c.

EVBVLVS.

What Tigers whelp was he, that DAMON did accuse ?  
What faith hast thou, which for thy friend, thy death doth not refuse  
O heauy hap hadst thou to play this Tragidie,  
Wo worth the Man, &c.

MVSES.

Wo worth the Man, &c.

EVBVLVS.

Of Damon and Pithias.

EVBVLVS.

Thou young and worthie Greeke, that showest such perfect loue,  
The Gods receiue thy simple ghost, into the, heauens aboue:  
Thy death we shall lament with many a weeping eye,  
Wo worth the man which for his death, &c.

MVSES.

Wo worth the man which for his death,  
hath giuen vs cause to crie.

FINIS.

Eubulus.

**E**ternall be your fame ye Muses, for that in miserie  
Ye did vouchsafe to straine your notes to walke:  
My heart is rent in two, with this miserable case,  
Yet am I charged by Dionisius mouth, to see this place,  
At all points readie for the execution of Pithias.  
Nede hath no law: will! I or nil I, it must be done,  
But loe the bloodie minister, is euen here at hande.  
Gronno, I came hither now to vnderstande,  
If all thinges are well appointed for the execution of Pithias,  
The King himselfe wil see it done here in this place.

Gronno.

Sir, all thinges are readie, here is the place, here is the hand, here is the  
Here lacketh non but Pithias, whose head at a word, (sword,  
If he were present, I could finely strike of,  
You may report that all thinges are readie.

Eubulus.

I goe with heauie hart to report it, ah wofull Pithias:  
Full neare nowe is thy miserie.

Gronno.

I maruell verie much, vnder what consilation,  
All hangmen are bozne, for they are hated of all beloued of none?  
Which hatred is sholued by this point evidently.  
The Hangman alwayes dwelles in the vilest place of the Citie:  
That such spight shoulde be, I know no cause why,  
Unlesse it be for their offices sake, which is cruel and bloodie?



## The Tragical Commedie,

Yet some men must doe it, to execute Lawes:  
We think they hate mee without any iust cause:  
But I must looke to my toyle, Pithias must lose his head at one blow,  
Els the Boyes will stone mee to death in the street as I goe:  
But harken the prisoner cometh, and the King also,  
I see there is no help, Pithias his lyfe must forgoe.

¶ Here entreth Dionisius and Eubulus.

Bring forth Pithias, that pleasant companion,  
Which tooke mee at my worde, and became pleadge for Damon,  
It pricketh fast vpon none, I doe him no iniurie,  
If now he lose his head, for so he requested mee.  
If Damon returne not, which now in Greece is full mery:  
Therefore shall Pithias pay his death, and that by and by,  
We thought belike, if Damon were out of the Cittie,  
I would not put him to death, for some foolish pittie:  
But seeing it was his request, I will not be mockt, he shall die,  
Bring him forth.

¶ Heere entreth S N A P.

Geue place, let the prisoner come by, giue place.

Dionisius.

How say you sir: where is Damon, your trustie friend?  
You haue plaide a wise part, I make God a bow,  
You know what time a day it is, make you readie.

Pithias.

Most ready I am mightie King, and most readie also,  
For my true friend Damon, this lyfe to forgoe,  
Euen at your pleasure.

Dionisius.

A true friend, a false Traytor, that so breaketh his oth,  
Thou shalt lose thy lyfe, though thou be neuer so loth.

Pithias.

I am not loth to doe what so euer I saide,  
Be at this present pinch of death, am I dismaide:

The

## Of Damon and Pithias.

The Gods now I know haue harde my feruent prayer,  
That they haue reserued mee, to this passing great honour,  
To die for my friende, whose faith, euen now, I do not mistrust  
My friende Damon is no false Traytor, he is true and iust:  
But sith he is no God, but a man, he must doe as hee may,  
The winde may be contrary, sickness may let him, or some misaduenture  
Which the eternall Gods turne all to my glory, (ture by the way,  
That same may resounde how Pithias for Damon did die:  
He breaketh no oth, which doth as much as he can,  
His minde is here, he hath some let, he is but a man.  
That he might not returne, of all the Gods I did require,  
Which now to my ioy doth graunt my desire :  
But why doe I stay any longer, seeing that one mans death,  
May suffice O King, to pacifie thy wrath?  
O thou minister of Justice, doe thine office by and by,  
Let not thy hand tremble, for I tremble not to die.  
Stephano, the right pattarne of fydelitie,  
Commende mee to thy Master my swete Damon, & of him craue liber-  
tation when I am dead, in my name, for thy trustie seruices, (tie:  
Hath well deserued, a gift far better then this:  
Oh my Damon, farewell now for euer, a true friende, to mee most  
Whiles lyfe doth last, my mouth shall still talke of thee, (deare  
And when I am dead, my simple govt, true witnes of amitie:  
Shall houer about the place wheresoeuer thou bee.

Dionisius.

Eubulus, this geare is straunge, and yet begause  
Damon hath falst his faith, Pithias shall haue the law,  
Gronno, dispoile him, and eke dispatch him quickly.

Gronno.

It shall be done: since you came into place,  
I might haue strooken of seuen heades in this space:  
Bir Ladie, here are good garments, these are mine by the roode,  
It is an euill winde that bloweth no man to good:  
Now Pithias kneele downe, aske me blessing like a pretty boy,  
And with a trise, thy head from thy Shoulders I will conuay.



## The Tragicall Commedie,

¶ Here entreth Damon running and staies the sworde.

Stay, stay, stay, for the kinges aduantage stay,  
O mightie King, mine appointed time is not yet fully past,  
Within the compasse of mine houre, loe, here, I come at last:  
A life I owe, and a life I will pay:  
Ah my Pithias, my noble pledge, my constant friende,  
Ah wo is mee for Damons sake, how neare were thou to thy ende:  
Giue place to mee, this rowne is mine, on this stage must I play,  
Damon, is the man, none ought but he, to Dionisius his blood to pay.

Gronno.

Are you come sir? you might haue taried if you had beene wise,  
For your hastie comming you are like to know the price.

Pithias.

O thou cruel minister, why didst not thou thyne office,  
Did not I bid thee make hast in anie wise?  
Hast thou spared to kill me once that I may die twice:  
Not to die for my friende is present death to me, and alas,  
Shall I see my sweete Damon, slaine before my face:  
What double death is this? but O mightie Dionisius,  
Doe true iustice now, way this aright, thou noble Eubulus:  
Let me haue no wrong, as now standes the case,  
Damon ought not to die, but Pithias:  
By misadventure, not by his will, his houre is past, therefore I  
Because he came not at his iust time, ought iustly die:  
So was my promise, so was thy promise O King,  
All this Court can beare witnesse of this thing.

Damon.

Not so, O mightie King, to iustice it is contrarie,  
That for an othermans fault, the Innocent shoulde die:  
He yet is my time plainly expired, it is not fullie none,  
Of this my day appointed, by all the Clockes in the Towne.

Pithias.

Belæue no Clocke, the houre is past by the Sunne.

Damon.

Ah my Pithias, shall we now breake the bondes of Amitie?  
Will you now ouerthwart mee, which heretofore so well did agree

Pithias.

Of Damon and Pithias.

Pithias.

My Damon, the Gods forbid, but we should agree,  
Therefore agree to this, let me performe the promise I made for thee  
Let me die for thee, doe me not that iniurie,  
Both to breake my promise, and to suffer me to see thee die,  
Whom so dearely I loue : this small request graunt mee,  
I shall neuer aske thee more, my desire is but friendly :  
Doe me this honour, that fame may report triumphantly,  
That Pithias for his friende Damon was contented to die.

Damon.

That you were contented for mee to die, fame cannot denie,  
Yet fame shall neuer touch mee with such a villanie:  
To report that Damon did suffer his friend Pithias, for him, guiltlesse, to  
Therefore content thy selfe, the Gods requite thy constant faith, (die  
None but Damons blood can appease Dionisius wrath :  
And now O mightie King, to you my talke I comauy,  
Because you gaue me leaue, my worldly thinges to stay :  
To requite that good turne ere I die, for your behalfe this I say,  
Although your Regall state, damie Fortune decketh so,  
That like a King in worldly wealth, abundantly ye floe :  
Yet sickle is the grounde where on all Tirants tread,  
A thousande sundrie cares and feares, doe haunt their restless head:  
No trustie bande, no faithfull friendes doe garde thy hatefull state,  
And why, whom men obay for deadly feare, sure the they deadly hate,  
That you may safely raigne, by loue get friends, whose constant faith  
Wyll neuer faile, this counsell giues poore Damon at his death :  
Friendes are the surest garde, for kinges golden time doe were away,  
And other precious thinges doe fade, friendship will neuer decay:  
Haue friendes in store therfore, so shall you safely sleepe,  
Haue friends at home, of forraine foes, so neede you take no keepe.  
Abandon flattering tongues, whose clackes trueth neuer tels,  
Abase the yll, aduance the good, in whom dame vertue dwels,  
Let them your play fellowes be, but O you earthly kinges,  
Your sure defence, & strongest garde, stands chiefly in faithfull friendes  
Then get you friendes by liberall deeds, and heere I make an ende,  
Accept this counsell mightie King, of Damon, Pithias friende,  
Oh (my Pithias,) now, farewell for euer, let me kisse thee ere I die,



## The Tragicall Commedie.

My soule shall honour thee, thy constant faith aboue y<sup>e</sup> heauens shall  
Come Gronno do thine office now, why is thy colour so dead? (fye  
My neck is so shorthe, y<sup>e</sup> thou wilt neuer haue honestie in striking of  
Dionisius. (this head

Eubulus, my spirites are sodainly appauled, my lims ware weake,  
This straunge friendship amazeth me so, that I can scarce speak.

Pithias.

O mightie King, let some pittie your noble hart moue,  
You require but one mans death, take Pithias, let Damon liue.

Eubulus.

O vnspeakable friendship.

Damon.

Not so, he hath not offended, there is no cause why?  
My constraunt friend Pithias, for Damons sake should die:  
Alas he is but young, he may do good to many,  
Thou colward minister, why dost thou not let mee die?

Gronno:

My hand with suddaine feare quinereth.

Pithias.

O noble King, shew mercy vpon Damon, let Pithias die.

Dionisius.

Stay Gronno, my flesh trembleth, Eubulus, what shall I doe?  
Were there euer such friends on earth as were these two?  
What hart is so cruell, that would deuide them a sunder?  
O noble friendship, I must yelde, at thy force I wonder:  
My harte, this rare friendship hath pearst to the roote,  
And quenched all my furie, this sight hath brought this about:  
Which thy graue counsell, Eubulus, and learned perswasion coulde  
O noble Gentlemen, the immortall Gods aboue, (neuer do,  
Hath made you play this Tragidie, I think for my behooue:  
Besore this day, I neuer knew, what perfect friendship ment:  
My cruell minde to bloudy deedes, was full and wholly bent:  
My fearesfull life, I thought with terrour to defende,  
But now I see there is no garde vnto a faithfull friend:  
Which will not spare his life at time of present neede,  
O happie Kinges within your Courts haue two such friends indeede  
I honour

## of Damon and Pithias.

O happie kinges within your Courtes haue two such friends in deed:  
I honour friendship now, which that you may plainly see,  
Damon, haue thou thy life, from death I pardon thee:  
For which good turne, I craue, this honour doe me lend? (friende,  
Oh friendly hart: let me linke with you two, to, make me the thirde  
My court is yours, dwell here with mee, by my commission large,  
My selfe, my realme, my wealth, my health, I commit to your charge:  
Make me a thirde friend, more shall I ioy in that thing,  
Then to be called as I am, Dionisius the mightie king.

Damon,

O mightie king, first for my life most humble thanks I giue,  
And next, I praise the immortall Gods, that did your hart so moue  
That you woulde haue respect to friendships heauenly loze,  
Forseing wel, he need not feare which hath true friēds in store (society  
For my part, most noble king, as a third friēd, welcom to our friendly  
But you must forget you are a king, for friendship standes in true e-  
Dionisius. (qualitie.

Unequall though I be in great possessions,  
Yet full equall shall you finde me in my changed conditions:  
Tyrannie, flatterie, oppression, loe, heare I cast away?  
Justice, trueth, loue, friendship shall be my ioye:  
True friendship will I honour vnto my liues end,  
My greatest glozie shall be, to be counted a perfect frende.

Pithias.

For this your deede most noble king, the Gods aduance your name  
And since to friendships loze, you list your princely hart to frame:  
With ioyfull hart, O king most welcome now to me,  
With you will I knit the perfect knot of amitie:  
Wherein I shall instruct you so, and Damon here your friend,  
That you make know of amitie the mightie force and eke the ioyfull  
And how that kings doe stand vpon a sickle ground, (ende:  
Within whose Realme at time of need, no faithfull friends are founde

Dionisius.

Your instruction will I follow, to you my selfe I do commite,  
Eubulus, make hast to set new apparell fitte;  
For my new friends.

I

Eubulus.



## The Tragicall Comedie,

Eubulus.

I goe with ioyfull hart, & happie day.

Exit.

Gronno.

I am glade to heare this worde, though their liues they do not lée,  
It is not reason the Hangman should lose his fée:  
These are mine, I am gone with a trife.

Exit.

¶ Here entreth E V B V L V S with new garmentes.

Dionisius.

Put on these Garmentes now, goe in with me the Jewels of my  
Damon and Pithias.

(Court.

We go with ioyfull harts.

Stephano.

Oh Damon my deare master, in all this ioy remember me.

Dionisius

My friend Damon he asketh reason?

Dam. Pithias.

Damon.

Stephano, for thy good seruice, be thou fræ.

Exeunt Dion.

Stephano.

O most happie, pleasaunt, ioyfull, and triumphant day.

Nowe Stephano nowe shall liue in continuall ioy:

Vive le Roy with Damon and Pithias in perfect amitie.

Vive tu Stephano, in thy pleasant liberalitie:

Wherein I ioy as much as he that hath a conquest wonne,

I am a free man, none so merie as I now vnder the Sunne:

Farewel my Lords, nowe the Gods grant you all y<sup>e</sup> summe of perfect

And me long to enioy my long desired libertie. Exit. (amitie

¶ Here entreth E V B V L V S beating CARISOPHVS.

Away villaine, away you flattering Parasite,

Away the plague of this Court, thy filed tongue that forged lies,

No more here shall do hurt, away false Sycophant, wilt thou not?

Carisophus.

I am gone sir, seeing it is the kings pleasure,

(came hither

With thy whip ye me alone? a plague take Damon and Pithias, since they

of Damon and Pithias.

I am driue to seeke releafe abroad, alas, I know not whither,  
Yet Eubulus, though I be gone, hereafter time shall trie,  
There shall be found euen in this Court, as great flatterers as I:  
Well, for a while, I will forgoe the Court, though to my great paine  
I doubt not but to spie a time when I may creepe in againe. E:

Eubulus.

The Serpent that eates men aliuē, flatterie, with all her broode,  
Is whipt away in Princes Courtes, which yet did neuer good,  
What force? what mightie power, true friendship may possesse?  
To all the worlde, Dionisius Court nowe plainely doeth expresse,  
Who since to faithfull friendes he gaue his willing care,  
Most safely sitteth in his seat and sleepes deuoid of feare,  
Purged is the Court of vice, since friendship entred in,  
Tirannie quailles, he studieth now with loue ech hart to win,  
Vertue is had in price, and hath his iust rewarde:  
And painted speach that gloseth for gaine, from gifts is quite debard,  
One loueth another now for vertue, not for gaine,  
Where Vertue doeth not knit the knot, there friendship cannot raigue  
Without the which, no house, no land, ne kingdome can endure,  
As necessarie for mans life, as Water, Ayre, and Fier,  
Which frameth the mind of man, all honest things to do,  
Unhonest things friendship ne craueth, ne yet consents thereto,  
In wealth a double ioye, in woe a present stay,  
A swete companion in each state, true friendship is alway:  
A sure defence for kings, a perfect trustie band,  
A force to assaile, a shield to defend the enemies cruel hand,  
A rare, and yet the greatest Gift, that God can giue to man:  
So rare, & scarce foure couple of faithfull friends haue ben since & worl.  
A Gift so strange, & of such price, I wish all kings to haue (bega  
But chiefly yet as dutie bindeth, I humblie craue,  
True friendship and true friendes, ful fraught with constant faith  
The giuer of friends, the Lord grant her, most noble Queene Elizabeth.

FINIS.



*Relique*

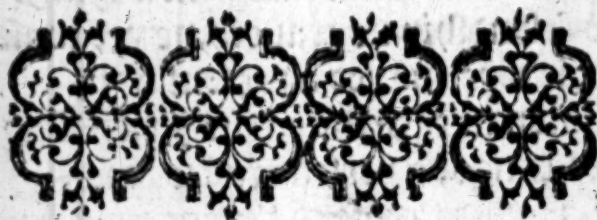


# The last song.

**T**HE strongest Guard that Kynges can haue,  
Are constant friends their state to saue:  
True friends are constant, both in word and deede,  
True friends are present, and helpe at eache neede:  
True friends talke truly, they glose for no gaine,  
When treasure consumeth, true friends will remaine,  
True friends for their true Prince, refuseth not their death  
The Lord grant her such friends most noble Queene  
(Elizabeth.)

¶ Long may she gouerne in, honour and wealth,  
Voyde of all sicknesse, in most perfite health:  
Which health to prolong, as true friends require,  
God grant she may haue her owne hearts desire:  
Which friends will defend with most stedfast faith,  
The Lord grant her such friends, most noble Queene  
(Elizabeth.)

FINIS.



Imprinted at London  
by Richard Ihones, dwel-  
ling at the signe of the Rose and the Crowne  
neare Holburne Bridge, and are there  
to be solde at his shoppe.

